KRAMABADDHA PARYAY

[SEQUENCE BOUND MODIFICATIONS]

Writer and Editor

Dr HUKAMCHAND BHARILL

Shastri Nyayatirth Sahityaratna M A Ph D

Joint Secretary Pandit Todarmal Smarak Trust

JAIPUR 302 015

Translated by

SHRI MANOHARLAL JAIN

M A (English & Hindi) LL B B T Rtd R E S

Agra Gate Ajmer (Raj)

Publishers

PANDIT TODARMAL SMARAK TRUST

A-4, Bapu Nagar Jaipur 302 015 (Raj India)

Published in English
First Edition 2 200
1st May 1987

Published in other Languages

Hindi (Four Editions)	32 400
Gujarati (Two Editions)	11,400
Marathi (First Edition)	5 200
Kannad (First Edition)	1 000
Tamil (First Edition)	1 000 (in Press)
Total	53 200

Price Rs 5/-

Printed at
SUSHIL PRINTERS
28 Gangwal Park
Jaipur 302 004

CONTENTS

	Page No
Publishers Note	3
Preface	9
Sequence Bound Modifications A Study	17
Sequence Bound Modifications Some Questions and Answers	87
Some Questions put to Shri Kanji Swami	123
Reference of Books	137
Opinions	143

Publishers' Note

We are very happy to release in English Dr Hukumchand Bharill's original work - 'Kramabaddha Paryay,' which expounds the most important and the most revolutionary principle of Jain philosophy

After going through all the Jain scriptures, the spiritual saint of this age, Pujya Shri Kanji Swami had the credit of bringing out clearly and emphatically the principle of 'Kramabaddha Paryay – 'Sequence Bound Modifications of Substances His own dear disciple Dr Hukumchand Bharill, M A , Ph D , Sahityaratna has presented logically and with convincing proofs the same with all absorbing principles in the light of great Jain scriptures

The turning point in the life of Dr Bharill himself was this great principle, which fact he has mentioned in the preface to this book Wherever Dr Bharill went or goes he invariably spoke or speaks on this subject Though he presents the theme in very simple easy and understandable language so as to act as magic on the minds of the hearers, full justice cannot be done to the subject in an hour or two I, therefore requested him to write a book in simple and effective language for the full exposition of this great subject He accepted my request readily for he too had such a longing

He began writing this book on 5th January, 1979, and it was completed on 7th December, 1979 This matchless treatise of Dr Bharill was published first in the form of editorials of the Atma Dharam The editorials were so much liked by the readers that it had to be published in a book form in January, 1980 Besides so many Hindi editions being published the book had to be translated in many other languages too

Thus this book has reached the people at large, its number in Hindi being 32400, English 2200, Gujarati 11400, Marathi 5200, Kannad 1000, as also in the form of editorials of Atma Dharam in various languages totalling 15000,

one thousand copies of the book are being printed in Tamil, the whole total being 68200 Still continuous demand for this great publication stands

We had the fortune of publishing more than 28 books written by Dr Bharill Fifteen lac copies of these have reached the public Out of them English publications have been enlisted in the end of the book

It is a worthwhile contribution of Pandit Todarmal Smarak Trust in the spread and circulation of the spiritual revolution started by Shri Swamiji

After the establishment of this Trust and the completion of its majestic building by Shriman Seth Pooranchandji Godika, Dr Bharill joined us and became part and parcel of the Trust Since then the Trust has initiated a number of schemes to propogate Jain philosophy and through the medium of these, the message of Lord Mahaveer is being spread throughout the country and abroad which fact is very well known to the public

There are fifteen departments working under the ceiling of Todarmal Smarak Bhawan under the able guidance of Dr Hukamchand Bharill The brief discription of them is given below —

1 Vitrag-Vigyan Vidyapeeth Examinaton Board

For the spread of Jain religion, Dr Bharill has written eight text books which have been translated in many languages and which are taught in different Veetrag-Vigyan Pathshalas and Jain schools Over and above this examinations in Chhahdhala, Ratankarand Shrawakachar Tattvartha Sutra and other 24 books are also conducted by this Board

2 Bharatvarshiya Veetrag-Vigyan Pathshala Samiti

This Samiti runs 373 Veetrag-Vigyan Pathashalas out of which 172 receive financial aid from the Samiti

3 Veetrag-Vigyan

This popular spiritual Hindi monthly, with Dr Bharill as its editor is circulated in following number in different languages —

Hindi 6500, Marathi 1200, Tamil 600

4 Jain Path Pradarshak

This fortnightly, under the editorship of Pandit Ratanchandji Bharill Nyayatirtha, M A ,B Ed , has been doing useful service to the Jain community

5 Shri Todarmal Dig Jain Siddhant Mahavidyalaya

This Mahavidyalaya run by the Kundkund Kahan Tirth Suraksha Trust has produced, within a short period of nine years, 55 Jain Darshan Shastri, 15 Jain Darshanacharya, thus 70 scholars in all Out of these practically all are engaged in the service of the society The Principal of this Institution is Pt Ratanchand Bharill At present 63 students are studying in the Mahavidyalaya living in the Hostel which is in the same campus No kind of fees is charged from these students Boarding and lodging is also free

6 Department of Publication of Literature

This Department through the medium of three institutions produces useful literature

Pt Todarmal Smarak Trust has published as many as 78 books till March, 1987. The total number of books published is more than 17 lacs and 15 thousands

Kundkund Kahan Tirth Suraksha Trust publishes big scholarly texts as Samaysar, Pravachansar, Yogsar, Tattvartha Sutra, Moksha Marg Prakashak etc Through this media also, more than 50 thousand copies of 12 books have already been printed

Akhil Bhartiya Jain Yuva Federation publishes books on worship and Vidhans Brahad Jinwani Sangraha, Siddha Chakra Vidhan and other important works of far-reaching effect are its publications Nearly 1 lac 25 thousands copies

of 15 books have already seen the light of the day with the efforts of the Federation

It may please be remembered that our publication department makes available to the reading public these books on prices lower than the cost price with the help of donors

For having satisfactory and speedy binding of books, Binding Department with modern machines has also been set up in the Smarak Bhawan

7 Akhil Bhartiya Jain Yuva Federation

There are as many as 289 branches of this youth organisation in the country in Narobi and other foreign countries, its President being Brahmachari Jatishchandraji Shastri Through the agency of periodical camps, this federation has been engaged in enlighting the youth of the community

8 Sat Sahitya Vikraya Vibhag

It is run by Pt Todarmal Samark Trust It organises the sale of its own publications as well as books published by other organisations Last year books worth 4 lac and 50 thousands rupees have been sold out Their cost price is about 6 lacs and market price about 9 lacs There are about 110 publications for sale in this Department

9 Tape Records of Religious Discourses

The tapes of the spiritual saint Shri Kanji Swami and other learned scholars are being preserved through the medium of Shri Kundkund Kahan Digamber Jain Tirth Suraksha Trust

10 Pravachan Prasar Yojna

Spiritual discourses of Gurudev Shri Kanji Swami and other scholars, spiritual Pujan and Bhajan are recorded on the tapes which are being sold Within last three years as many as 1 lac 90 thousands rupees worth of cassets have reached the public, on cost price

11 Religious Discourse Vibhag

We also arrange to send scholars and Pandits to different places on religious festivals and similar occasions In the year of 1986, in Paryushan Parwa, demand for Pandits came from 256 places, while 208 Pandits could only be sent

12 Prachar Vibhag

For spiritual regeneration of the community, spiritually minded scholars are made available At present six such Pandits are engaged and they go about throughout the country All the cost incurred in this activity is borne by Kundkund Kahan Digamber Jain Tirtha Suraksha Trust

13 Shri Veetrag-Vigyan Adhyatmic Shikshan-Prashikshan Camps

Teachers for preaching Jain principles are trained in these twenty day camps in different parts of the country, in the summer vacations Dr Bharill has also written a Teachers Guide Book for the purpose. 3646 teachers have been trained till now in 20 such camps Through the medium of adult education small children s education and religious discussions, people at large also get the advantage of learning Jain tenets The credit for guidance and training for this is totally due to Dr Bharill

14 Veetrag-Vigyan Adhyatmic Shikshan Shivir

These are ordinary camps held for five to fifteen days All programmes of Prashikshan camps are followed in these, except Teachers Training On demand of the community these are organised in different places and help in spreading the message of Jainisim

15 Shikshan Shivir at Jaipur

On behalf of the Mahavidyalaya one camp is organised in Jaipur for 15 days in October In these spiritual minded people get the advantage of the discourses of Pt Shri Lalchand Bhai Rajkot Shri Jugalkishoreji 'Yugal', Kota, Dr Hukumchandji Bharill, Jaipur, Pt Gyanchandji Vidisha

and others Over a thousand inquisitives participate in these and serious discussions over matters pertaining to the soul and non-soul are held

It was very difficult to have an English translation of this book - Krmabaddha Paryay, for to translate and sometimes to coin words in English for our spiritual expressions is an uphill task The Trust is fortunate in having the cooperation of Shri Manoharlal Jain, Retd R E S , Ajmer, who accepted to translate the book with great joy and enthusiasm In spite of his deteriorating health physical ailments and weakness due to old age, he agreed not only to translate the book, but edited it also and gave it the present shape We are highly thankful to him for all this Words do not have powers enough to express our obligation towards him Even before publication of this treatise, Shri Manoharlal Jain has translated Non-violence in the Light of Mahaveer, three parts of Balbodh Pathmala, three parts of Veetrag-Vigyan Pathmala and Tatwagyan Pathmala Part I & II These text books have been published by the Trust

Shri Rajmal Jain of Sushil Printers, Jaipur deserves our thanks for printing the book in its beautiful get up He took a very keen interest in proof reading himself and completed the printing with taste Without his willing and sincere cooperation we could not get the book in its present form

We are also thankful to Shri Bhagwanji Bhai Kachra Bhai Shah, London who has so kindly donated a sum of Rs 3000/- for keeping the price of this publication to the minimum

This publication is now in the hands of the readers We hope earnestly that the enlightened readers will derive joy and spiritual comfort from the principles enunciated in it If they develop a liking for spiritualism, our efforts will have enough justification

Nemi Chand Patni
Maha Mantri
Pt Todarmal Smarak Trust

Jaipur
15th April, 1987

PREFACE

For others sequence bound modifications of substances can be a principle, can be single faced proposition, can be multifaced representation, can be a joke, can be a political *affair*, can be an *inducement for self realisation* or for its annihilation and it can also be a venom to somebody, to be short whatever it is for others, for me it is the nectar of life, nay, life itself, for my real life, my spiritual life, my nectarine life started with the knowledge, grip and faith of this great principle

The understanding of sequence bound *modifications* is not only the turning point in my life, it is in fact a reanimating drug that has changed the course of my life completely I am perfectly confident that whosoever understands the real nature of this principle, and upon whomsoever this faith dawns, his life will be all joyful, cannot be but nectarine

It is on account of this that I want to spread this not only house to house but to all the individuals, I want to make it a matter of all and sundry

I don t accept, in fact, I don t like the light talk, the frivolous jokes about this principle We have to understand and explain this raising it above this worldly foundation We have to rise above the *social* and *political base* for starting a dialogue about this

How could I understand it ? is a story in itself It is not possible for me to check myself from narrating this story in this context

We used to run a shop in Babina Cantt , Jhansi, U P It was the time of Dashahra in the year 1956 For purchasing necessary goods for the shop, my elder brother Pt Ratan Chandji had gone to Jhansi, where somebody questioned him, "when events and things would happen as they have been

reflected in the sentience of the omniscient God, and when it is not possible to alter them at all, what is the value of human effort ? When we cannot do anything, why should we make any effort ?

The question stirred his mind He was stunned and speechless He did not try to explain it away by irrelevant scholarly arguments, but only said ' whatever you say is correct, I cannot say anything about it at present When I come here again next Saturday, we shall talk over it "

The man left, but he (my brother) pondered over the matter throughout his journey back As soon as he arrived home, he put me this question direct I also started thinking There was mutual discussion but the question remained unanswered

In the evening discourse when I spoke about it, one studious lady remarked, 'what is there in it ? It is only sequence bound modifications of Kanji Swami ' Then we had heard the name of Kanji Swami, but had never heard about the principle of sequence bound modifications When we expressed our keenness to know about the subject, she took out two copies of Atma Dharma in which were published thirteen lectures of Kanji Swami on the subject of sequence bound modifications of substances The first magazine had eight and the second five discourses Those magazines belonged to the year 1954-55 Later on these discourses were published in the form of a book "Gyan Swabhav and Geya Swabhav Spiritual light as if dawned upon us, we felt as if we had got some highly valuable treasure We realised the worthiness of our lives Then started deep thinking, continuous studies and discussions over the principle The subject was so fascinating as to have discarded all the pleasant tastes of the growing age Shop work was disturbed in the absorption of this great truth Customers used to go away because there was no body to listen to them When they were gone we often

realised that this way all our business will go to dogs However at the same moment we remembered the sequence bound modifications and used to say, "whatever is destined will happen"

This process of deep thinking and study, once started, continued As a result truths about the intrinsic power of the self and the instrumental causes thereof, real and conventional perspectives, concept about the doer and the deed began to be very clear, there was no difficulty anywhere After that we fortunately got the company of Swamiji

For the first time we met Swamiji in 1957 when he was on his way to Shikharji In Babina Cantt, he was detained off programme by the people We constructed the stage and the whole community was present there Swamiji only gave five minute s benedictory speech

We accompanied him to Sonagiri For three days we had the advantage of his speeches We also had some discussions with him Immediately afterwards, we had the fortune of hearing him at Chandkheri Near about the same time my book ' Homage to Deva Shastra and Guru" was published In its concluding wish for the victory of the trio, the lines in support of sequence bound modifications were —

> ' Whatever the futurity, is definite, this has been narrated by the omniscient soul
>
> I could not have faith in that, instead I took pride in my power of change
>
> I assumed responsibility of doing something in the non-self and thus did not accept the Truth "

I dedicated this first work of mine to Swamiji The dedication contained the following —

' Dedicated to the lotus hands of Swamiji who by explaining the real nature of sequence bound modifications of substances, showered untold and infinite benediction on we poor ignorant people

When I dedicated the book to Swamiji, he expressed his joy and asked me if I knew the principle of sequence bound modifications When I replied in the affirmative he invited me to Songarh where he offered to discuss it futher. I was overwhelmed with joy having received his kind invitation

I accompanied him to Kota He was to stay there for three days I also stayed there for as many days to benefit myself from his discourses I was also asked to address the vast gathering for fifteen minutes, during which I analysed the eternally effective passions of anger, pride deceit and greed This was very much appreciated Swamiji also expressed his joy over it

After that both of us went to Songarh in July, 1958 for twenty days alongwith other inquisitive comrades

Before understanding the principle of sequence bound modifications, we had heard the name of Kundkund, but we had not seen any of his works what to say of reading them Then we were only twenty or twentyone and yet we had passed Shastri Nyayatirtha and Sahityaratna examinations We were known as pandits, used to deliver lectures, were favourite speakers but were unacquainted with the essence of Jain Philosophy

What could we do ? There was no work of Kundkund in our courses and there was no atmosphere of spiritualism Jain papers used to be full of the social ups and downs of the day

We also took interest in these We too had no liking for spiritualism We read Jain Philosophy for our father liked it We had as such read it in words and definitions only We did not exactly understand the intrinsic nature of the Jain Philosophy From early age we had a good store of information and knowledge and did not end our discourses without a challenge We did not understand the essence of

Jain scriptures, however we had developed the pride of knowing them.

We don't know what would have happened to us if the faith of the sequence bound modifications had not dawned upon us We would have passed over days in the usual routine and wasted the precious human life However it could not be so, since the time for our understanding of the principle of sequence bound modifications had ripened

After that we had to face many social oppositions, physical troubles were there, but the soul force on account of faith in the sequence bound modifications remained strong This faith is a panacea for all ills, keeps us patient in all adverse circumstances, gives us peace of mind, shatters our pride of doing things and effecting changes in them and it induces us to remain indifferent seers and knowers of things In fact it makes our lives successful and worth their names

For the last twentythree years the faith in the sequence bound modifications has persisted, the mind has not been shaken for a moment Though meditation, thinking and studies have taken different directions and assumed various developments, the faith in this principle has remained unalterable

Whatever has been written by me since 1979 on this subject, is the result of the study, thinking and meditation of the last twentythree years I, therefore, request the readers to go deep into this faith, study it carefully and meditate over it time and again They may start discussions over this, but seriously - this great truth should not be made an object of fun and ridicule, it should also not be made a prestige point

If my readers have been opposed to this great truth uptil now, they should not feel as if defeated, for its acceptance means victory in the face of defeats In its natural acceptance there is victory only - no defeat anywhere

Its acceptance means the recognition of omniscience, in it lies the ascertainment of the nature of substances in this cosmos Whatever is needed for starting on the path of the liberation of the soul, is present in the acceptance of this great truth

During the last twentythree years I have spoken on this subject, the audience has invariable asked me to render the speeches in writing, but this could not be done as yet The compulsion of writing the editorials of the Atma Dharma has forced me to render it in writing I shall consider my endeavour worthwhile if even one person could understand the real significance of the sequence bound modifications

I have been very alert in writing this, first of all this essay was published in 1979 in sixteen pages (two hundred copies) It was placed before a seminar in Jaipur held in the presence of Elacharya Muni Shri Vidyanandji It was distributed amongst all the scholars present in the seminar, it was also sent to other learned Pandits with the following request —

"This essay is incomplete Necessary correction and improvement are yet to be done Important advice, suggestions and information in the context of this, soon to be published essay, are invited from all learned scholars I assure all that before publication, all the suggestions received will be given due consideration and necessary corrections in the essay made '

As a result many scholars sent me letters that contained some suggestions and more praise These were deeply considered and some additions were made Thus it covered twentyfive pages It was reprinted and sent to learned scholars with the following request —

"This essay was sent to you for necessary advice and suggestions before two months Then it covered sixteen pages only Some additions have been made and yet it is incomplete I still expect your valuable suggestions

This is being published in the shape of the editorials of the Atma Dharma It is our intention to publish it in book form also As before I assure you that we shall give due and deep consideration to the valuable suggestions received and the essay will be corrected, reformed and necessary additions will be made "

Many letters from the readers of Atma Dharma were received and the essay was developed giving due consideration to all the suggestions Since this topic was originally raised by the spiritual saint of this age, Shri Kanji Swami, an interview with him was arranged so that his latest thinking on the topic should reach the readers This has been published in the Atma Dharma of September, 1979

Thus from February, 1979 to September, 1979 this dissertation was continuously published in the form of editorials of the Atma Dharma and covered fifty pages In October 1979, an editorial with the heading "Our contention" was written To make it complete the readers and respectable scholars were requested to give us guidance They were once again assured that these suggestions for improvement, revision and clarification will be given due weight in the publication of this great essay

Whatever was received in response contained more praise and encouragement than suggestions or advice Still whatever guidance was received, was used very liberally Whatever questions were received have been explained by giving suitable answers Many possible questions were raised *suo moto* and their answers given

Thus this work has two parts

(i) Sequence bound modifications - a study

(ii) Sequence bound modifications - some questions and answers

There are three additional notes (appendices) in the end, which contain (i) the interview taken with Shri Kanji Swami, (ii) List of reference books and (iii) the opinions of the learned Pandits

This year came to me as the year of sequence bound modifications Since it was published in the form of editorials of the Atma Dharma, wherever I happened to go for discoursing I had to speak on this subject owing to insistence of the people In the programmes at Shri Sammed Shikharji, Bombay, Rajkot, Satna, Ajmer, Hastinapur and even in the Songarh Shivir continuously for ten days, I delivered lectures on the said subject In Jaipur this was the topic of discussion during the whole year On the request of brilliant students and other inquisitive learners, many discourses on the topic have been held and discussions arranged

The atmosphere being full of talks about sequence bound modifications enough meditation over it was in progress Thus a sincere attempt has been made to make this a complete work Even than if there is something lacking, scholarly readers and pandits are requested to draw our attention to the shortcomings Their suggestions will be fully utilised in the next edition We do nt want that this dissertation should suffer from any defect or shortcoming

Our intention in presenting this most important subject in an authoritative manner is the only reason of our repeated requests for guiding us We hope the learned scholars will oblige us

I close this with the pure wish that the creatures of the whole world may achieve infinite bliss by understanding the principle of sequence bound modifications and devoting their energies to the pursuit of their own great selves

—(Dr) Hukamchand Bharilla

25th Dec , 1979

PART I

SEQUENCE BOUND MODIFICATIONS : A STUDY

Sequence bound modifications is a very much talked of subject in the Jain community Talks over it in favour or against are common these days in the community particularly amongst those who are interested in the pursuit of the soul Though Shri Kanji Swami has in presenting the subject in all its seriousness started a spiritual revolution in the Jain world and now-a-days this important topic has become the matter of discussion in the society, people who can go deep into the matter are rare The necessary deep meditation over this valuable discovery is lacking

This great philosophical achievement has in vain been made a subject of discussion and socio-politics This is purely a philosophical matter This should not be made a subject of discussion or redicule It should be considered purely in philosophical and spiritual perspective Being related with Jain philosophy, this subject deserves a deep, logical and illustrative study in the background of Jain scriptures

The principle of sequence bound modifications means that the behaviour pattern of the ever changing universe is bound by some order Whatever modifications in the substances are visible in this world, are happening in a definite orderly manner as if planned Looking at things from outward conventional aspect, the behaviour pattern of substance appears to be disorderly, but considered deeply, one can discern a well planned orderliness It is like a dramatic performance in which the scenes that appear to be pre-

planned and orderly are so in themselves, but the scenes that appear to be disorderly, are also pre-planned and orderly

The palatial residential building of a rich man which appears to be very perfectly planned is so according to past planning, in the same manner the unorganised cottage of a poor man that apparently appears to be disorderly is in fact well organised according to a previously prepared plan The broken couch and torn clothes, before being displayed on the stage, have to be so changed wilfully The dishes and other pots have to be arranged in a disorderly manner to create that impression

Just as the above disorderliness is in accordance with a previously prepared plan in the same manner the modifications of substances that apparently appear to be so disorderly, are according to a plan and order

Just as scenes in a drama come one after another not altogether at once, exactly in the same manner the modifications of all the substances happen one after the other In a drama it is pre-planned which scene will follow which, in the same manner modifications also assume their various forms one after the other Just as the one fixed definite scene takes precedence over the other in the same manner are modifications fixed and definite Just as the scenes that follow one another are fixed in their position and time, in the same way change the modifications of substances The one that is destined to arrive, arrives and none-else This is called sequence bound modifications of substances

This scheme of modifications in the substances is not only well planned, it is completely independent also, it does not depend on any other substance There is no interference whatsoever of any other substance in the modifications of any substance

Acharya Amritchandra in the Atma-Khyati commentary of the famous Samayasar of Kundkundacharya as regards verses 308 to 311 says -

"जीवो हि तावत्क्रमनियमितात्मपरिणामैरुत्पद्यमानो जीव एव, नाजीवः,
एवमजीवोऽपि क्रमनियमितात्मपरिणामैरुत्पद्यमानोऽजीव एव, न जीवः।

Firstly this animate creature being born of its own modifications is an animate being only, never inanimate, in the same manner an inanimate entity being born of its own modifications is inanimate only, never animate."

Here all the modifications of animate as well as inanimate substances have been termed as sequence bound What else is there in this universe except living and non-living substances ? The name of the mass of animate and inanimate substances is the universe This way the modifications of the whole cosmos have been termed as sequence bound

'Bound by an order and 'Sequence bound' have the same connotation, as has been clarified in Jain Tattva Mimansa (2nd edi) at page 268 -

"Every change occures in its own time, as such the modifications of every substance are sequence bound These happen in their own time and according to the real self force of the substances"

The word 'sequence has been accepted here for indicating the planned exposition of the modifications and the word 'orderly for showing that the time of every modification is fixed according to the real intrinsic force of the substance

The meaning of 'sequence bound modifications' (क्रमबद्धपर्याय) as understood today is the same as that of the modifications being pre-destined and orderly (क्रमनियमितपर्याय)

The matter worthy of our attention is that not only the orderly modifications of substances have been enunciated here but also that the order in which they assume variations is fixed The contention is that whatever modification of a particular substance is destined to happen in whatever time, with whatever instrumental causes, with whatever efforts

and manner, will happen in the same substance at the same time, with the same instrumental causes and with the same efforts and manner, never otherwise - that is the rule of law, which has been explained in Kartikeyanupreksha as under —

"ज जस्स जम्मि देसे जेरण विहारणेरण जम्मि कालम्मि ।
रणाद जिरणेरण रिणयद जम्म वा ग्रहव मरण वा ॥ ३२१ ॥
त तस्स तम्मि देसे तेरण विहारणेरण तम्मि कालम्मि ।
को सक्कदि वारेदु इदो वा तह जिरिणदो वा ॥ ३२२ ॥
एव जो रिणच्छयदो जारणदि दव्वारिण सव्वपज्जाए ।
सो सद्दिट्ठी सुद्धो जो सकदि सो हु कुद्दिट्ठी ॥ ३२३ ॥

Whatever birth or death, the Lord Omniscient has known fixed as regards to any living being, in whatsoever land, in whatsoever time, by whatsoever manner (conditions or causes), it does definitely occur to that living being in that very land, in the same time, by the same manner No heavenly lords, not even Jinendra Deo can change that course of events, nobody can avert it

One who accepts the nature of substances and their modifications as above is a person having right faith, whosoever entertains doubts in this godly order of events is a person with perverse faith "

The same concept has been enunciated in Jain scriptures elsewhere also —

"प्रागेव यदवाप्तव्य येन यत्र यथा यत ।
तत्परिप्राप्यतेऽवश्य तेन तत्र तथा तत ॥[1]

Whosoever is destined to get anything, wheresoever, by whichsoever instrumental causes, and in whatsoever manner, he will definitely get it there, by the same instrumental causes and in the same manner "

---

1 Padma Puran Acharya Ravisen, Sarag 110, Sloka 40

"सम्यग्दृष्टि के ऐसा विचार होय है – जो वस्तु का स्वरूप सर्वज्ञ ने जैसा जान्या है, तैसा निरतर परिणमै है, सो होय है। इष्ट-अनिष्ट मान दु खी-सुखी होना निष्फल है। ऐसे विचार तै दु ख मिटै है, यह प्रत्यक्ष अनुभवगोचर है।"[1]

Man with right faith thinks that the nature of substances as seen by the Omniscient Lord assumes different variations It is futile to be unhappy or happy regarding these substances and the modifications as desirable or undesirable It is a matter of faith and experience that misfortunes and miseries are annihilated with the help of these ideas '

"बहुरि सम्यग्दृष्टिकै ऐसा निश्चय है – जिस जीव के जिस देश मे जिस काल मे जिस विधान करकै जन्म वा मरण वा लाभ-अलाभ सुख-दु ख होना जिनेन्द्र भगवान दिव्यज्ञानकरि जान्या है, तिस जीव के तिस देश मे तिस काल मे तिस विधान करकै जन्म-मरण लाभ-अलाभ नियम तै होय ही, ताहि दूर करने कूँ कोऊ इन्द्र अहमिन्द्र जिनेन्द्र समर्थ नाही हैं।"[2]

Again the person with right faith cultivates this belief that whatsoever living being, in whatsoever land and time, with whatsoever manner, is destined to face birth or death, benefit or loss unhappiness or bliss in accordance with the reflections of Lord Jinendra in his divine sentience, that living being in that very land and time, with the same manner or conditions, definitely assumes birth and death, and profit and loss Lords of the heavens Indras or Ahmindras, not even Jinendra can change that course of events "

In above references practically always the sentience of the Omniscient Lord has been accepted as the foundation and the orderly course of futurity propounded Swami Kartikeya has gone to the extent that persons with such faith alone, have right faith and he had no hesitation in upholding that persons not accepting this principle have perverse faith

1 Moksha Pahud Pt Jaichandji Chhabra, Elaboration of Gatha 86

2 Ratan Karand Shrawakachar Pt Sadasukhdasji Kasliwal, Elaboration of Sloka 137

Thus we see that the omniscience of the supreme soul is the strongest determining factor in establishing the principle of sequence bound modifications of substances

The world does not have any objection in accepting this sequence bindedness as regards already born modifications, but it is alarmed when unborn future modifications are also called sequence bound He feels that if everything is so fixed and definite, all his efforts will be futile The solid wall of the pride of doing, of which he was so proud appears to be falling down and he becomes unnerved His agitation grows to the extent that the omniscience, which he accepted with his heart (not mind), begins to be viewed with misgivings and he begins to oppose that also

Since he has been accepting the existence of omniscince, he cannot at once deny it and as such changes its interpretations Sometimes he holds that the Omniscient Being knows things of the past and the present, but not so as regards the future because whatever was to happen in the past has already happened and there is no difficulty in knowing what is happening in the present but he cannot know the future events that have not taken shape yet Sometimes he says that the Omniscient Being knows the future course of events but conditionally for example, those who follow merits will be happy, while those who indulge in demerits will be miserable, those who study will pass their examinations, while those who do not study will certainly fail Thus he tries to get away from the real subject

However, his untiring effort remains futile, for there is no other path to get out of the main streatm How can one accept the existence of omniscience, but not that of the sentience of futernity ? Omniscience means knowing things of all three divisions - past present and future How can one who does not know the future remain omniscient ? Exposition of omniscience means full sentience of all the substances of all the three times It has been said rightly —

सर्वद्रव्यपर्यायेषु केवलस्य[1]

The subject of omniscience is all the substances and all their modifications of the past, the present, and the future "

Whatever has already happened, is happening, and will happen in future is reflected clearly in the all pervading consciousness of the Omniscient, as in the present

Commenting on the above sutra, Acharya Pujyapad says, that the past, the present, and the future modifications of all the substances are infinite (अनन्तानन्त) Omniscience operates in all these There are no substances or mass of modifications which are above the all pervading omniscience The splendour of omniscience is without any limits It is to bring this truth home that the sutra says—सर्वं द्रव्य पर्यायेषु[2]

Likewise how can one accept the knowledge of the future events and not accept their being fixed and definite ? This is impossible A man in the street can assert that one who studies will pass What is the divinity of the Omniscient Being in this ?

Acharya Kundkund says —

' जदि पच्चक्खमजादं पज्जायं पलयिदं च गाणस्स ।
ण हवदि वा तं णाणं दिव्वं ति हि के परूवेंति ।।[3]

If the unborn modifications of the futurity and the dead ones of the past are not present in the sentience of the Omniscient, who will call this sentience divine ?'

Dhawala, Part 6 also holds likewise —

"णट्ठाणुप्पण्णा अत्थाणं कध तदो परिच्छेदो । ण, केवलत्तादो वज्झट्ठावेक्खाए विणा तदुप्पत्तीए विरोहाभावा ।

1 Tattvarath Sutra Acharya Uma Swami Chapter 1, Sutra 29
2 Sarwarth Siddhi, Chapter 1 Sutra 29
3 Pravachansar Gatha 39

Question -How can the sentience of the Omniscient know those substances that have been destroyed and also those that have not yet been born ?

Answer -No, since omniscience is without the need for any accompaniment, there is no difficulty in the origination of the knowledge of the destroyed and the unborn modifications of substances "

Acharya Amritchandra has accepted this faith in the sentience of all the objects of knowledge with all their attributes and modifications in an infinitely small portion of time in the following manner —

"अथैकस्य ज्ञायकभावस्य समस्तज्ञेयभावस्वभावत्वात् प्रोत्कीर्णलिखित-निखातकीलितमज्जितसमावर्तितप्रतिबिम्बितवत्तत्र क्रमप्रवृत्तानन्तभूतभवद्भावि-विचित्रपर्यायप्राग्भारमगाधस्वभावं गम्भीरं समस्तमपि द्रव्यजातमेकक्षण एव प्रत्यक्षयन्तं ।[1]

That sentient consciousness being in the nature of knowing all the objects, sequence operated, infinite and wonderful modifications of the past, present, and the future and the deep and infinite mass of substances are so exquisite to the pure soul as if those substances have been engraved in, painted, entered deep, nailed inside, drowned wholly, or merged completely and reflected in all their glory "

"अलमथवातिविस्तरेण, अनिवारितप्रसरप्रकाशशालितया क्षायिकज्ञान-मवश्यमेव सर्वदा सर्वत्र सर्वथा सर्वमेव जानीयात् ।[2]

To sum up in brief the Kshayik Gyan is the full sentience which is limitless being so luminous certainly, always, in all places, and in all manner, knows all the substances and their infinite modifications

---

1 Pravachansar, Commentary of Gatha 200

2 Pravachansar, Commentary of Gatha 47

Bhagwati Aaradhana emphasises the sentience of the past, the present, and the future course of events in an Omniscient Being thus —

"पस्सदि जाणदि य तहा तिण्णि वि काले सपज्जए सव्वे ।
तह वा लोगमसेस पस्सदि भयव विगदमोहो ॥२१४१॥

Those Siddha Parmesties comprehend the whole cosmos full of all substances and other modifications of the three time divisions Still then they remain without any delusion, attachment, and aversion '

Acharya Amitgati, has expressed the same in his Yogsar (Chapter 1) thus —

"अतीता भाविनश्चार्था स्वे-स्वे काले यथास्थिता ।
वर्तमानास्ततस्तद्वद्वेत्ति तानपि केवल ॥२८॥

All past and future substances remain present in their various modifications and the consciousness of the Omniscient knows them exactly in the same variations

Principle of omniscience has been established at large by Acharya Samantbhadra in Ap'a Mimansa, Acharya Aklankdeo in Ashtashati and Acharya Vidyanandi in Ashta Sahastri These uphold that the existence of the Omniscient Being is the main topic of Jain logic Thus the whole logical thought is dedicated to the establishment of the concept of an Omniscient Even in the face of these when scholars decorated with achievements in logical thought express doubts in the concept of omniscience and present altogether new schemes of things, one remains wonderstruck

The sentience of the Omniscient Lord not being uncertain as, those who would study will pass', is very definite like 'he would study and pass definitely', or that 'he would not study and will not pass

Persons with perverse knowledge think that the independence of substances is marred by regarding futurity

as definite They do not consider that if future is regarded as uncertain, astrology and other learnings will remain imaginary, when events of solar eclipse etc , are foretold years before their actual happening and are found to be true Clairvoyance and telepathy also know futurity within their limits The Jain scriptures are full of definite declarations of the events that would come to happen lacs of years afterwards All these declarations are very emphatic in their assertions of futurity They are in words, like this, 'Things will happen like this only and not otherwise If we deny this sentience about future course of events in the Omniscient Being, we shall have to discard all Jain scriptures

If we did not know the principle of sequence bound modifications and if that has come to us in this age from a person whom we do not like, it does not mean that we should harm ourselves by not accepting the existence of omniscience in a being Before taking any such self destroying step, I shall request the thinkers to ponder over the scheme of things once again

Some take refuge of the 159th verse of Niyamsar having been hurt by these forceful arguments and to save themselves from their attacks This verse maintains that the Omniscient Being knows and sees all from the conventional point of view, from the real perspective he sees and knows his soul only Parmatma Prakash also upholds this stand by saying, ' I salute those Siddhas who from the real perspective stay in their nature alone and from the conventional point of view stay knowing Lok and Alok without any misgiving and very clearly [1]

On the basis of these assertions they hold that Kevali Bhagwan knows non-self substances from the conventional perspective only and not from the real point of view and the conventional perspective is untrue as explained in the eleventh verse of Samaysar which runs as follows —

---

1 Parmatma Prakash Chapter 1, Sloka 5

"ववहारोऽभूयत्थो भूयत्थो देसिदो दु सुद्धणग्रो ।"

It says that conventional aspect is untrue and the real aspect alone is true Thus when Kevali Bhagwan does not know non-self entities, there is no question of his knowing the future modifications of all the substances

Their reasoning, however, is faulty, for we can in a way accept that when one does not know non-self one also does not know its future course, but how will they prove that such a Being does not know his own future As such it remains unproved that they do not know the future course of events

The second very important thing is that those holding such views have not concentrated themselves on the essence of the matter If the previous assertions are viewed from all perspectives, everything becomes very clear

All the above prepositions are based on the principle स्वाश्रितो निश्चय , पराश्रितो व्यवहार – prepositions depending on the self are real, while depending on non-self are conventional - as is clear from the Sanskrit commentary of the above verse of Niyamsar

Whatever assertion relates to the self is real and whatever depends on others is conventional As such that Kevali Bhagwan sees and knows his own soul is real assertion while that he sees and knows others is conventional assertion This is the substance of the above statement That he knows non-self entities from conventional aspect does not mean that he does not actually know them

If we try to study the 159 to 169 verses of Niyamsar critically and see their Sanskrit commentary minutely, the whole thing becomes very clear The whole context propounds the omniscience of the Supreme Being It is not possible to dwell upon it at length The inquisitive readers are requested to ponder over the whole matter very deeply and critically.

Acharya Jaisen explains in the commentary Tatpraya Vriti of verse 19 of Pravachansar as below —

"Just as Kevali Bhagwan knows non-self substances and their modifications as sentience only, from intrinsic point of view, he mingles himself with the pure soul which is all bliss, in the same manner learned persons though know non-self substances, attributes and modifications from the conventional point of view, from the intrinsic point of view enjoy the experience of the pure soul as its modification only '

According to the above statement, in reality Kevali Bhagwan knows only himself not non-self entities, in this manner, if the knowledge of the non-self entities by Kevali Bhagwan is considered untrue, then we shall have to accept the knowing of non-self substances by persons with correct faith also as untrue This however is evidently established It is hoped you do not accept as untrue the knowing of non-self by persons with correct faith

Secondly Kevali Bhagwan knows himself as one and the same, he knows non-self also, but does not hold it as part and parcel of himself For this reason also his knowing of non-self is regarded as from the conventional point of view

The following commentary of Parmatma Prakash, Chapter I, verse 82 is very clear —

Question –If Kevali Bhagwan knows non-self substances from the conventional aspect only, then his omniscience should also be deemed to be such from conventional aspect not real one ?

Answer –It has been called conventional, because just as Kevali knows the self as part and parcel of his own Being he does not know non-self like that, not that he lacks the sentience of non-self If he knew non-self with the same affinity as with his own self, he would have been

happy or otherwise by knowing the pleasures and miseries of others and would have himself become attached or averse to non self, knowing their attachments and aversions, which fact would have been a great fault.

Tarkickchakra Chudamani Acharya Samantbhadra in the benedictory verse of the Ratna Karand Shrawakachar so describes the fact of reflection in the sentience of Mahavir Bhagwan all the universe including non-universe (Alokakash) —

"नम श्री वर्द्धमानाय, निर्धूत कलिलात्मने ।
सालोकाना त्रिलोकानाम्, यद्विद्या दर्पणायते ॥

I salute that Bhagwan Mahaveer in the mirror of whose consciousness the three worlds including Alokakash are reflected and who has washed off the blemish of sins like the knowledge obstruction karmas."

Thus from the strong authorities of the stalwart Acharyas of Jain philosophy like Kundkund, Kartikeya, Samantbhadra, Uma Swami, Pujyapad, Veersen, Amritchandra, Ravisen, omniscience and the consciousness of all the three time divisions - the past the persent and the future stand established automatically

Even in the face of strong authoritative assertions of so many Acharyas, people insist on knowing names of the scriptures containing acceptance of sequence bound modification of substances, I have to say that there is no scripture which does not contain acceptance of this great truth All the four Anuyogs and even our texts of worship contain references to sequence bound modifications on every step —

"भामण्डल की द्युति जगमगात । भवि देखत निजभव सात-सात ॥[1]

In the circle of lustre round the face of Tirthankar Bhagwan are reflected seven lives of the beings who would

---

1 Chandraprabh Pujan Kavivar Varindavandas Jaimala

definitely attain Nirvan Out of these seven lives, three are the past one and the three of the future and the remaining the present life phase"

Accordingly at least three lives of the Bhavyas are definitely fixed, otherwise how could they be seen ? The age of three lives cannot be settled altogether Therefore, it can also be not held that with the settling of the age karma, the life phases were determined It naturally follows that they are pre-detemined and do not happen anew

Prathmanuyog Shastras are all full of definite declarations about the futurity Bhagwan Neminath had foretold twelve years back the fact of the extinction by burning of Dwarika It was also stated clearly how, when and with what iustruments the events would happen In spite of all efforts otherwise the course of events followed exactly like that which was declared by the Lord

However, there were different reactions of persons according to their own futurity Those who held fortunate modifications in the future, renounced the world, many accepted the order of Digamber Jain monks many others accepted Anuvratas, many adopted right faith, but those who were destined to go to miserable phases of life, thought of undoing what Bhagwan Neminath had foretold They started plans to save Dwarika from being reduced to ashes It appeared as if they devoted all their efforts in proving untrue what the Lord had declared in his divine discourse Bhagwan however, had only asserted whatever he had seen and known in his omni-sentience, he was not a creator of modifications in substances

The voice of the Lord also mentioned the instrumental causes alongwith the inherent ability of the substance itself, but those who looked to the instrumental causes only, did not consider the intrinsic abilities and potentialities of substances They started removing the instrumental causes

and thus began to consider themselves safe from the impending destruction, but ...

Those who relied on instrumental causes of events did not have full faith in omniscience, their vision was blurred Not that they had no faith in the voice of the Lord If they had no faith in it, there was no cause for fear and confusion Why did they try vainly to avoid the disaster ? They had faith, but it was not strong enough They knew that whatever the Lord had said will happen, but they were not definite about it Their faith was wavering Those who are destined to face misfortunes do not have faith even in the Omniscient, only those whose world has become limited understand and have faith in the omniscience of the soul

The divine voice of the Lord proclaimed that Dwarika will be burnt after twela years Those whose faith was shaky, felt that the Lord will burn Dwarika and turn it into ashes when the Lord had absolutely nothing to do with it He was completely detached and had no attachment or aversion towards anybody As such the question of Bhagwan Neminath burning Dwarika does not arise He was, however, an Omniscient Being He knew and saw whatever would happen in future as if in the present Thus he saw Dwarika burning that very time The flames that will rise from the fire of Dwarika were clearly discernible to him at that time The event was very clearly narrated in his divine voice

Not only that he had not burnt it, no body else had done it, in fact it had the capability of being burnt at that very time of its extinction This capability included the instrumental causes that would be present at the time of that event There was nothing doing by any outside agency, for the instrumental causes, that were present there, themselves did not like that Dwarika should be burnt and destroyed The world does not understand this intrinsic potentiality of the self and as such its own natural course of working is not understood by this world

Bhagwan *Adinath* had foretold all the events of the lives of Marichi to the extent of one kodakodi Sagar, which is an infinitely long period Do you hold in doubt the truth of *those happenings ?* Was it not all pre-determined ? Innumerable lives before, it was foretold that he would become the twenty-fourth Tirthankar Tirthankar Prakriti was not then associated with his life, for the number of life phases cannot be innumerable after the association of Tirthankar Prakriti With Tirthankar Prakriti settled in the soul, it achieves Nirwan in the same life or at the most in the third one As such it can also not be said that due to the settling of the karma with the soul, as much futurity of his soul was fixed

All this only proves that it was certain in the life time of Adinath Bhagwan that Marichi will become the twenty-fourth Tirthankar When the future life event of the twenty-fourth Tirthankar was pre-determined the lives in between were also pre-determined It was then only that they could be known and foretold

Tiloypannati Chapter 4, verses 1002 to 1016 clearly refer to the knowledge of future events with the help of Nimittagyan (निमित्तज्ञान) Acharya Bhadrabahu had foretold the event of twelve year *famine* in Northern Bharat, that came out to be completely true Monarch Chandragupta had seen some dreams which formed the basis of the declaration of a number of future events.

Do not Karnanuyog scriptures mention that six hundred and eight creatures will come out of their Nigod existence in six months and eight Samayas and the same number will attain Nirwan during the equal period Can more creatures leave Nigod and attain Nirwan ? Is that not definite ? If this is so, does this not impair the independence of the nature of things ? Why will only so many and no more creatures obtain the supreme bliss ?

Karnanuyog mentions fixed number of the creatures in the four phases of life and they do not increase or decrease If everything is not pre-determined the number of hellish and heavenly creatures should vary in accordance with their merits and demerits

Karnanuyog also mentions that this creature leaves Nityanigod for two thousand Sagars only, out of those he assumes a fixed number of one sense lives, two senses lives, three senses lives, four senses lives, and fortyeight lives only of the human phase What is all this ?

Do we not arrive at the conclusion that the numbers of the four phases of life are definite as also their life courses and their order of happening ? How otherwise the scheme of things takes its shape ? Then there would be a crowd in one place, while other places will remain vacant, but it does not happen like that

People feel that real religion apart is not doing merits and demerits also in our own hands ? We are totally bound

To these, I have to tell that meritorious inclinations and demerits change of their own for none of the two can last for more than an Antarmuhurat As such change in Antarmuhurat is inevitable You cannot stay in meritorious modifications for more than an Antarmuhurat, if you do not touch the pure modification it is inevitable that you would indulge in demerits This change takes place even in Nigod, those creatures also indulge in merits how otherwise could they come out of it ? The merit of becoming five sensed beings with mind is attracted in modifications without mental power and by one sensed to five sensed beings

Those sons of Bharat Chakravarty, who left Nigod and leaving one life phase became sons of Chakravarty and attained Nirwan, had attracted merit bondage of human life phase and were born in the family of the Chakravarty with

last bodily frames in modification without mental power only. But all this happened and could happen in its natural sequence; no wishful effort was responsible for all these changes It has been said—

नित्य निगोद माँहि तैं कडिकर, नर परजाय पाय सुखदानी ।
समकित लहि अन्तर्मुहूर्त मे, केवल पाय वरी शिव रानी ॥

Freedom for following which meritorious inclinations you want – getting Tirthankar, Chakravarty or heavenly gods' seats ? When Tirthankaras are twenty-four only and they too not two together in one region, how can two beings attract suitable Tirthankar Prakriti karmas ? This has been said in relation to one region only If you say that one hundred and seventy Tirthankaras can be at one and the same time in two and a half islands, I have nothing to object to But why one hundred and seventy only, why not two hundreds ? Why can two hundred beings not attract such karmas together ?

The names of future twenty-four Tirthankaras of Bharat Chhetra have been announced in Jain scriptures Alongwith the names of those who are to become Tirthankaras, have also been proclaimed All this was definite Then alone it could be foretold Can any other than those beings attract Tirthankar Prakriti karmic matter ? If no, we all are declared to be unfit for ninteen crore by crore Sagars You already know that this creature coming out of Nigod stage stays in Trasa modifications for two thousand Sagars only If he does not attain Nirwan within this period, he is bound to go to Nigod again Then there is no hope for him for an infinite time

If you say that if not in Bharat Chhetra, you will become Tirthankar in Erawat or Videh Chhetra, I have to remind you when Tirthankaras of the Bharat Chhetra have been proclaimed, the names of the Tirthankaras of Erawat and Videh Chhetras must also have been declared Scriptures there

must have proclaimed the names there, as the scriptures have proclaimed names here In the omniscience of Kevali Bhagwan names of Tirthankaras of infinite times have been proclaimed, there cannot be any departure from this

If somebody argues that if not the merit of being a Tirthankar, he will become a Chakarvarty, I say that the seats of Chakarvarties are still more limited The number of Chakarvarties in a period in which twenty-four Tirthankaras exist, is twelve only When the number of Tirthankaras are fixed the same about Chakarvarties must also be definite The scriptures cannot proclaim each and every event By declaring the number of Tirthankaras, it has generally been held that everything is definite We need to know this truth *alone It is not necessary to know about the future events* of all and sundry Even if future events of all were to be proclaimed how many shall one remember ? All are not *interested in others future Everybody wants to know his* future only

Let alone Tirthankar or Chakarvarty, someone may argue that he would attract such merit as would send him to the heavens There also you would go only, if there are vacant seats Heavenly creatures do not die untimely deaths When a god or Indra reaches heavens, nobody else can attract merit to be born on that seat and life-term of such gods are of Sagars Leave aside heavens you cannot get a seat in the hells, unless there is one vacant Whatever the date of your reservation, you will get a seat then only, in any phase of life

Things are like this according to Jain scriptures It is another thing that you do not accept Jain scriptures themselves But there is no way out of this situation Then you will have to stop accepting so many things Then you will not be able to accept Adinath or Mahaveer It would not be possible to accept twenty-four Tirthankaras and twelve Chakarvarties, for all this has been accepted from Jain

scriptures only If scriptures are not true, everything else is immaterial

Have you ever considered what concepts you have accepted on the basis of scriptures ? If they are not relied upon heavens and hells are all gone Only that which is in the field of the vision will remain true

I am sure you are not prepared to go to that extent If there is some weight in my exposition, please consider that with the seriousness it deserves

When experts of Prathmanuyog and Karnanuyog also oppose the principle of sequence bound modifications of substances, one cannot but wonder for this great truth gets strong support at every step in above both Anuyogas

Likewise, in Charanuyog and Dravyanuyog, also the same truth has been reflected We have already quoted Samayasar (Atma Khyati) and Kartikeyanupreksha The commentary of Pravachansar verse 102 also supports the principle

In the commentary of verse 99 of Pravachansar, the thing has been amply clarified by citing an example of the necklace as below —

Though a substance is one (from the point of indivisibility), the small divisions in space sequence are its Pradeshas, in the same manner the nature of the substance as a whole being one the small divisions in the time sequence are its modifications Just as the reason of space sequence is the variation in spatial units so also the reason of time sequence is the variation in modifications

Just as the small spatial units destroy their past forms and assume new forms, from the point of view of the same substance being not destroyed and born, remain origination, disappearance and permance pronged, in the same manner, those modifications in their own time destory their past variations and assume new dimensions and from the point

of view of the unbroken flow of that substance, as such, remain origination, disappearance and permaneace natured.

And just as the smallest spatial unit is born out of the destruction of the past shape in the form of another spatial unit, and from the point of view of the unbroken flow of the existence of the substance include both variations (or none out of the two), in the same manner the smallest time unit destroys its previous shape and is born as the next time unit, and the same from the point of view of the continuity of the time substance, embraces both the modifications

In this manner in the regular flow of the three natured modifications, the substance does not leave its nature and as such existence should be held to be three pronged only like the pearl necklace

For example – In the flowing necklace which has assumed a particular length amongst all the pearls shining in their own places, the pearls in the one position have their own entities not assuming pearls in the next position, and from the three pronged nature of substances assert the three origination disappearance and permanence nature of the necklace itself

In the same manner the modified substance which has accepted continuity in all the modifications in their own different conditions the previous ones are born before and then the new ones do not take shape, for this reason and everywhere from the continuity point of view of the substance itself the three pronged origination, disappearance and permanence nature stands established

In simple words the smallest unit in the length development is the spatial unit In the same way the smallest unit of the height development is its modification Each modification in its own time is born in its own shape, destroys its own previous form and continuity of modifications being there, every modification, bereft of birth and destruction,

retains its own shape There is no time difference in origination, disappearance and permanence All the three happen at one and the same time In such origination, disappearance and permanence continuity, the substance always exists, as such the substance itself is, like the pearl necklace, origination, disappearance and permanence natured

In the above context, continuity point of view which has been used a number of times, deserves our attention From the example of the pearl necklace, just as the space of the pearls is fixed in the necklace, the time of appearance of the pearls in the looming necklace is also fixed In the same manner just as the spatial units of the substance are definite, the flow of time units thereof is also definite

Here the continuity of time units has been explained with the help of all sequence of the spatial units, because the sequence of spatial units can easily be comprehended

Just as if we look at the substance from the whole space development, the whole space is one, in the same manner the substance i e , all the modifications of the past present and future if viewed simultaneously the time is one Just as there is a sequence in the spatial units, there is sequence also in the modifications

Just as the space sequence of a substance is the space unit, the smallest division of the time sequence is the modification

Though this statement is from the point of view of all the substances, if its space sequence is understood in relation to space substance it would be convenient Just as the spatial unit of space substance, wherever it is located remains located there alone, change in its position is not possible, likewise the spatial units in all the substances are fixed This same truth has been explained with the example of pearl necklace Just as the sequence of pearls does not

change even in the looming necklace, the same way the sequence of spatial units in active creatures does not change

Just as the sequence of space and other substances is fixed, their time sequence is also fixed Just as no change is possible in the fixed space sequence, it is so with fixed time sequence also Just as the position of every spatial unit is fixed, so also is fixed the time of each modification

Just as there is length in the reel of a picture in cinema, the positions of the pictures are fixed wherever they are, these positions cannot be altered, likewise the time of every picture in the sequence is fixed No alterations are possible We may not know which picture will follow, that makes no difference, for that would come in its fixed sequence only

Just as from the spatial point of view, the steps on the staircase are in an unalterable fixed sequence in the same manner the time sequence of going over them is also fixed and unalterable Just as we can go over them in a sequence, likewise the time sequence of going over them is also fixed

Just as the number of spatial units of Lokakash are the same as those of a living beings likewise the time units of all the three past, present and future times are exactly the same as the modifications of each substance Just as each time unit is located on each space unit of Lokakash, likewise each one of the time units has against it a modification of each substance Thus when each modification is pinned in its own time unit, how can any scheme of alteration operate in it ? In this context the following sentence in the commentary deserves our attention —

' Every modification takes shape in its time only'

The conclusion from all this is that the modification of a substance in whatsoever time, and by whatsoever instrumental cause is to come into existence comes like that only The well-known Acharya Samant Bhadra writes in Swayambhu Stotra —

अलघ्यशक्तिर्भवितव्यतेय, हेतुद्वयाविष्कृत कार्यलिङ्गा ।
अनीश्वरो जन्तुरहं क्रियार्त्तं सहत्य कार्येष्विति साध्ववादी ॥३३॥

Here Achary Samant Bhadra addresses the Supreme Lord and says, "Oh Jindeo, you have correctly proclaimed that futurity which is known by operations arrived at with the existence of internal and external causes is unassailable, that is its power cannot be assailed, whatever is to happen, happens, there is no other way out Even then this miserable worldly being remains troubled with the pride that he can do some particular action, when even in the presence of a number of instrumental causes a deed cannot be accomplished unless the time for its accomplishment has arrived '

Saint Padmanandi writes —

"Persons in their minds think of their welfare alone, but the future eventuality does that which happens to be to its liking Therefore, good people should leave attachments and aversions, that rise in the origination of delusions, and enjoy their eternal bliss for all the times "[1]

Pandit Ashadharji writes at page 83 in Adhyatma Rahasya —

"If you have really determined the mystries of Jain tenets in accordance with the teachings of the real saints, abandon for ever the proud attitude of 'I can do something and accept the goddesslike future eventuality of substances '

Here future eventuality has been termed as goddesslike Commenting on this Pandit Yugalkishoreji Mukhtar writes —

"Whatever accomplishment, in whatever time or place by whatever method is reflected in the omniscience of the Lord, that accomplishment attains fruction that very time, in that very place and by that very method This statement about futurity does not make any difference in the concept of future inevitability, because this alongwith the accomplish-

---

1 Padmanandi Panchvinshatika, Chapter 3, Sloka 53

ment itself, the instrumental cause thereof is also reflected in the omniscience of the Lord, one sided Niyatiwad or future inevitability or occurrence of events without any causes, which clearly appear to be impossible, is not the contention of that statement Apart from this substances do not change their modifications according to the sentience of the omniscient being, the reflections in the omniscience occur in accordance with the modifications of the substances Consciousness follows the shapes of things, shapes of things do not follow consciousness

Pandit Todarmalji has dwelt upon this subject at many places in his Mokshamarg Prakashak Some of his comments (at page 39) are as below —

'Thus one may wish evil of others out of anger, but such evil depends upon future inevitability In the same way one may desire his greatness out of pride, but greatness depends on future inevitability Same way one may play deciet for favourable achievements, but favourable achievements depend on future inevitability in the same manner one may desire to possess the desirable treasures out of greed, but such possessions depend on future inevitability "

Kashay Pahud and Dhawal include the following —

' Question - Why did not the divine voice operate in these sixtysix days ?

Answer - Due to the absence of the chief preceptor

Question - Why did Saudharma Indra not present the chief preceptor that very time ?

Answer - Did not present, because in the absence of time-fruction, helpless Saudharma Indra had no power to present him "[1]

In the illustration given in Kartikeyanupreksha, it has been said in very clear terms that the behaviour pattern of substances that has been reflected in the sentience of the

1 Jainendra Siddhant Kosh Part II, Page 614

Omniscient Being as regerds substance, space, time and modifications, cannot be avoided by the lords of the heavenly being, nay not by Jinendradeo himself

On this there are some who argue that it is alright that Jinendradeo cannot alter the course of events, because according to Jain philosophy Jinendradeo is only a seer and knower of things, not their agent or doer, but if the Bhagwan cannot alter the course, can we also not alter it ? If ever we cannot alter that, we will become dependent on the sentience of Bhagwan, we shall have to do, as is known by him, or our modifications will be guided by the consciousness of the Supreme Being

What they say is not correct, because the modifications of substances do not depend upon the sentience of the Supreme Lord The past, present and future modifications of substances have only been known by the consciousness of Bhagwan Sentience only knows non-self, does not create its modifications

Just as substances are not dependent on sentience sentience also does not depend on substance Modifications of the both assume shapes of their own accord

I do not understand how the independence of substances stands shattered, when sentience merely knows them The independence is not hurt by sentience, but by our own lack thereof Sentience, without interferring in modifications of substances, merely knows them

Secondly how ridiculous it is to say that Bhagwan may not be able to effect any change in the course of modifications, but I can do it Thus this person wants to become greater than God, himself This master of small powers wants to do that which the master of all the great powers could not do

Somebody can retort that Bhagwan is completely detached and omniscient, he has no desire to do anything

being a completely detached Being, and by virtue of being an omniscient he knows all the future course of modifications and, therefore, he does not feel like effecting changes in the scheme of things, but we indulge in attachments and aversions and are partially sentient only We do not know the future and we have the desire to show that we can do something Why do you compare us with the detached and omniscient Supreme Being ?

To such a man the Acharya says that he has not only said that Bhagwan is not the doer of other modifications but by the word 'Indo wa' it has also been proclaimed that even the Lord of the gods of the heavens cannot do it, that is, nobody else can do it

Jinendra cannot do it' means the detached and omniscient Being cannot do it and 'Indra cannot do it' means persons who indulge in attachments and aversions cannot do it By using the word 'Indra' alongwith 'Jinendra', the Acharya wants to tell us about all beings indulging in incomplete consciousness and attachments, because Indra is the most powerful amongst those who indulge in incomplete consciousness and attachments It is to remove this doubt that the word 'Indra has been used But this ignorant being is not anxious about God, he is anxious about himself It is therefore, that he asserts that God may not be able to do things, but he can do

The object of the above assertion about sequence bound modifications is the negation of the capacity of doing something in non-self substances The truth that a substance does not bring about or destroy the modifications of other substances, is the chief basis of Jain philosophy

Every substance is the doer of its own modifications Change is in its very nature In that change, it does not at all need the help of any non-self substance Like its everlasting nature, changing modifications is also in its very nature or that modification is the doer of modification itself You

have nothing to do in it, that is, you have not to be anxious about doing anything The inanimate beings do not do anything in non-self substances, they do not care to have their own modifications Does that behaviour pattern become obstructed on that account ? No, then why does the animate being alone worry in vain about the modifications in himself and other substances ?

Every substance is completely capable of bringing about its own modifications or thus modification is completely capable in its own course of modifications Oh soul ! you have nothing to do in it You are in vain wasting and harming your own life in that anxiety You are roaming about with pride with the anxiety about the course of modification of the substance which does not need your co-operation at all, which does not care for you, you are yourself feeling restless like the pride-obsessed dog who thinks that it he who is pulling the bullock-cart

The scheme of the nature of things assures you that you should remain carefree about the universe, but this pride-obsessed being, thinking that he can do something in the non-self entities, holds that if the son accepts the responsibility of running the shop, he can be carefree How can I feel carefree unless someone else assumes the responsibility of the work I am doing ? But I say emphatically that there has never been such a son as the sequence bound modifications of substances, who can completely free the action-obsessed father from his responsibilities He can only become carefree if he understands and has faith in the principle of sequence bound modifications of substances

The problem of the pride-obsessed doer of actions is that somebody should undertake his responsibility to relieve him He does not understand that he does not do anything in the non-self or its modifications, only entertains anxieties due to ignorance of this scheme of things As regards these

anxieties also he assumes the part of the doer only, as long as he is ignorant about the course of events

Jain philosophy is called the philosophy of inaction Inaction does not only mean that there is no agent or doer of this world, but also that any one substance does not and cannot produce or destroy the modifications or bring about any changes whatsoever in other substances Even Sentient Soul is not the doer of its unnatural behaviour and inclinations This truth has been expressed in the Karta-Karma and Sarva Vishudha Gyan chapters of Samaysar

The commentaries of verses from 308 to 311 of Sarva Vishudha chapter that refer to sequence bound modifications, have ultimately proved the concept of non-doing as is clear from the following exposition —

"This way an animate being is born of his own modifications and so his cause-effect relationship with inanimate objects does not stand proved, because there is no creation-creator relationship between substances, when the cause and effect relationship is not proved, the activity of living entity in inanimate objects stands unproved, and the activity of animate objects in inanimate ones, not being proved, the relationship of the deed and the doer without the need of any other object, is proved in self only and thus the process of doing anything in the inanimate by animate stands unproved Thus animate being is not the doer of any deed

Conclusion is that the modifications of all substances are different, all the substances produce their own modifications, they are the doers and those modifications are the deeds From real point of view there is no doer and deed relationship of any substance with any other substance Thus an animate being is the doer of his own modifications and the modifications are his deeds Likewise an inanimate being is the producer of its own modifications and its modifications are its deeds That way, an animate being is not the producer of others modifications "

If some may argue that one may not be the producer of others' modifications, but one is the producer of his own modifications alright I tell them that this is a fact, because each substance is the doer and utiliser of its own modifications, but this does not mean that you can effect any alterations in the future reflections in the omniscience of the Supreme Being

If one cannot effect any alterations, how does one remain the doer of his own modifications ? Such doubts are raised by people because how can one who has regarded doing 'as making alterations' only, think ahead of this ? Is there no doing without making any changes ? Is doing that which is not destined to happen, called doing ? Is it not doing to do that which is destined to happen ?

Doing one's own modifications, easy doing or inaction, whatever you call, mean the same thing When we say that Jain philosophy is that of inaction, the idea is that it is the principle of easy automatic doing or self-doing, it does not believe in doing anything in the non-self of effecting alterations in substances Doing or happening with ease mean the same thing Whatever is to happen in the future will happen and that means we shall do it with our efforts Self effort has not been discarded, there is no subservience, everywhere there is complete independence This includes all - nature, effort, future inevitability, fruition of time and instrumental causes - all the five essentials (Samvoy) are present

Does the soul bring about its own modifications or not? In this context Shri Kanji Swami explains as follows —

"Question -Modifications are sequence bound, the modifications of the soul also happen as bound to happen, as such soul is not their producer Is this correct ?

Answer -No, that the soul is not the producer of its own modifications is not correct The soul itself is the doer of all the sequence bound modifications that take their

shape, however, it is necessary to understand here specially that the person who has faith in the sentience of the soul or who has arrived at the principle of sequence bound modifications, does not assume modifications of perverse faith As such he is the non-doer of perverse faith, whatever soft attachments etc , remain, he does not identify himself with them That way he is also a non-doer of attachments etc., but is the creator of the pure modifications of correct faith and consciousness

The tenet of sequence bound modifications does not mean that modifications take form without the soul being their doer The sentient Being assuming pure sentient modifications is himself their doer and non-sentient Being assuming perverse modifications is their doer

Thus each substance is the doer of its own sequence bound modifications '[1]

The same truth, if considered from the nature of things, will be arrived at, because modifications as continuity is in the nature of things Whatever the nature of a substance, where is the need of others' co-operation in its being ? If a substance stands in need of the help of others in its modifications, what happens to the existence of nature ? The word substance itself is an indicator of its own modifications Modifications are the general nature, easy and natural activity of the substance, without any reliance on others

When each substance takes forms itself, flows in its sequence bound current, assumes new shapes naturally and according to sequence, where is the need to break that sequence ? What obstruction in the nature of substances induces it to change its course ? And why should it change? What is the need for changing its own course ?

---

1 Atmadharma, March 1970, Page 502

When each modification of a substance takes form in its own time, how can it change it ? As explained before, as many time-units of all the past, present and future times there are, so are the modifications of each substance and each modification is engraved in each time-unit If one modification is removed from its place, that place will be vacant Where from shall we get another modification to fill its place ? If you want to bring a desirable modification and do so by removing it from its original place and time, will you then carry the modification of this place there, which is an impossibility

Ultimately why does not the world naturally accept the scheme of things ? Why this craze for a change ? Religion means acceptance of the nature of things with ease Beginning of religion consists in the acceptance of the natural modification of things Such a person naturally has an inward vision

Those who accept easily the sequence bound modifications of substances, naturally start looking at their intrinsic nature Such a balance exists in the nature of things

Like substance and its attributes, modifications also exist *Pravachansar verse 107 specially mentions this* If substance and its attributes exist in all the three tenses of time, modification exists for an indivisible part of time Just as the eternal existence of substance and attributes cannot be challanged, in the same way the existence in its own time of modifications cannot be challanged

But ignorant of substance and attributes, the persons with perverted faith have their eye on modifications only They are entangled in their attempts to change modififications It is only on account of this entaglement that their eye does not go to the self and they cannot develop right faith

Scriptures term modification-minded people as extroverts and substance-minded people as introverts

To develop a vision of the self, it is necessary to accept the sequence of modifications Modification is also true in its time - no change is possible in that also When we have such a faith, vision becomes free of modifications and turns to the inherent nature of the self

Without a faith in the sequence bound modifications, it is impossible for the vision to be directed towards the inherent nature, because the burden of changing modifications according to our desires remains on the mind The vision, heavy with the burden of making changes in the scheme of things, has no power to look at its own nature Entry into the self is not possible without being free from all burdens completely

It has been said —

जिनके माथे भार, वे डूबे मझधार मे ।
हम तो उतरे पार, झोंक भार को भाड़ मे ॥

With burden on our heads, it is not only difficult but impossible to go up, particularly with such a burden which we have no power to carry Can anybody go up a mount with the burden of a mount on his head ? No - never The same way a person having the tendency to effect alterations in other substances cannot enter the self

Though this being has absolutely no responsibility of altering the modifications of the substances of this world, which are of themselves regularly changing the persons with perverted faith are being themselves suppressed by the self-imposed imaginary burden

This being has absolutely nothing to do in the non-self, he has also not to do anything in his own modifications All changes take place automatically and will ever happen like that

It has been well said —

"होता स्वय जगत परिणाम, मैं जग का करता क्या काम" ?

On this, some people remark that if not in the non-self, modifications in the self have to be done If we do not do our own work, who else would do it ? We shall have to perform actions like eating, drinking, sitting, standing and all this has to be done thoughtfully Otherwise there would be chaos alround, health will be ruined

I ask such a person, "When you were in the mother's womb, what actions did you perform thoughtfully ? Likewise when you were a month or two old, what actions did you do after previous thinking ? Even then you have grown so big Now you have become very wise, perform actions like eating drinking, sitting and standing intelligently Even then why do you become weak in health ? Now preserve this body well and see that it does not leave you and you do not leave it here and get away With all the care devoted to its preservation, a day will arrive when it will remain lying here and you will have to leave it Even then you cannot stop being proud of doing something in it

You have absolutely no control over your body Did your black hair turn into white with your permission ? Did the wrinkles on your face come to stay there with your consent ?

If not, why don't you accept that changes in this world automatically come about What can I do therein ? The body upon which you thrust your pride of doing, is also non-self

Some people again argue that seeing and knowing is the nature of the soul That has to be done To them I say that these also happen with ease automatically What have you to do therein

Some may again argue that distinctions in what to know and what not to know shall have to be made You cannot afford to see and know anything and everything Some limitations have to be imposed, some things have to be

decided Shall we leave our consciousness and perception at random like a bull, who may turn his mouth anywhere ? At least these have to be turned towards our inherent nature How can things happen by saying that nothing is to be done ? This much at least has to be accepted that we should be self-oriented

To them I say, the feeling of making consciousness self-oriented does not make its nature oriented, but we have to unburden ourselves of such desire also to turn ourselves towards the intrinsic self

Each modification of consciousness is independent of non-self, it is complete in itself, it is completely capable of doing its own work perfectly expert in doing it In its capability the objects of consciousness are also definite Whatever *the capability of consciousness to know whatsoever objects,* the modification will make that substance alone the object of consciousness No other interference works

It is an eternal truth that consciousness does not alter in accordance with the objects, on the other hand objects are known according to consciousness Otherwise how does it so happen that objects present before us are not known, while objects not present - distant in space and time - are known The newly married officer does not see the clerk sitting just in front, but sees his newly wed wife at home or in her father s place

This same idea has been expressed in a verse of Premeya Ratnamala as follows —

A passionate prisoner says, "though the gates of the jail are closed and darkness is so deep that it cannot be broken with the point of a needle, and I have closed both my eyes, and yet I can see the face of my beloved clearly "[1]

---

1 Acharya Anantvirya Premeya Ratnamala, Chapter 2, Tike of Sutra 12

This proves that consciousness does not follow the objects but objects are known according to consciousness This means whatever capability in incomplete consciousness is there to know particular objects, those objects alone become subjects of consciousness then, not others

This truth can be understood from the following Sutra of Parikshamukh —

"स्वावरणक्षयोपशमलक्षणयोग्यतया हि प्रतिनियतमर्थं व्यवस्थापयति ।[2]

Capability of the nature of cover and exposition of the karmas itself manipulates what objects consciouness should know '

Here we are talking about what incomplete consciousness should know and what not This question does not relate to complete consciousness which comprehends world and non-world both in an infinitely small division of time

The Baudhas say that consciousness rises out of the objects of consciousness Shape of consciousness and the knower of the objects of consciousness, do exist They present them as Tadutpatti, Tadakar and Taddhyavasay The Jains do not accept the above proposition

In this context they ask the Jains if consciousness does not rise out of its objects, then why does consciousness know particular objects only in your religion, and not others ? Who would determine this ? The scheme amongst the Baudhas is that whatever consciousness that rises from whichsoever objects knows that only

What the concept amongst the Jains is has been answered in above Sutra The meaning is that capability is the determining factor, that is to say, the particular modification of consciousness alongwith the capacity to know also possesses certainly asto which object it would know

---

2 Acharya Manaknandi Parikshamukh Chapter 2 Sutra 9

Capability has been defined as the ability whose nature is the Kashayopsham of obstruction of the related karmas. That is to say whatever objects are to be known with that capability, the related Kashayopsham of the obstruction of the related karmas is present

All this only proves that object of every modification of consciousness is definite and that it is included in that capability When the object of consciousness is also definite, where does the question of the need of making distinction between what to know and what not to know and that something will have to be done in this direction remain ?

You can alone be without any burden if you do not keep this burden also on your head Then alone the nature of the self (soul) will become the object of modification of consciousness, that is to say that the vision would be soul-oriented This is the only remedy of becoming self-oriented

Here a question is possible If this is the position, why are sermons delivered to make the vision self-oriented and to know the self ?

There are many other questions like that We shall take them up later on separately

Every substance is an unshakable mount The attempt to shake it is nothing except the attempt of a child If the substance is a mount (unshakable) the modification is also a mount (unshakable) Just as unshakable substance cannot be shaken in the same manner unshakable modification cannot be moved from its own time

Even if the whole world altogether tries to change even one single modification from its own time or to bring another modification in its place, it would not be successful, it cannot remove the modification from its own time-sequence Not only the substance by its nature is infinitely powerful, but the nature of modification has also infinite

strength to preserve its limits, nobody can enter these limits The world that thinks that it can alter its course shall have to face defeat ultimately

If the substance is eternally true, the modification is also momentarily true History and Purans give evidence that those who tried to loot this existence were never successful, they had to face the strongest punishments for this unpardonable guilt Let us remember that those who commit the offence of interfering or altering the course of modifications will have to face punishments, they will have to wander in this world for infinite time They will not be able to protect themselves from the punishment for the great sin of insulting the existence of modification

Why do we cherish desires to alter modifications only and not substances and attributes ? It has its psychological reasons. Wherever we see the so-called possibility of alteration, the desire to effect that alteration is there, where we see no possibility, the desire to change does also not arise

When we want to get some illegal thing done and it happens to be in the hands of a number of government officials, we do not approach those officials who, we believe, will not do it at any cost but try to get the work done in any manner by that official, who we believe, will do it with persuation, money, power or the like

In the same manner, the unshakability of the substance and its attributes is understood by everybody and they do not feel like making any changes in them, but the unshakability of modifications is not realised easily This is the reason why a liking for making alterations in it continues to exist Without a real understanding of sequence bound modifications, the unshakability of modifications does not enter our mind and the desire to effect changes in it continues to remain.

The false belief of introducing changes in modifications is ignorance – the principle of doing (कर्त्तावाद) The negation of this wrong faith in the capacity of doing (कर्त्तावाद) with all force has been expounded in Karta-Karma and Sarwa Vishadhu Gyan Chapters of Samaysar This is the essence of the principle of inaction (अकर्त्तावाद) in Jain philosophy

The principle of inaction as enunciated in Jain philosophy is not limited to the concept that God is not the creator of this world The all embracing meaning of inaction is that one substance is not the creator, protector or the destroyer of any other substance, to the extent that it cannot effect any change in the sequence bound modifications of itself Though modifications rise in the substance yet it cannot alter their course

The only true result of the faith in the sequence bound modifications or the above aspect of inaction is to be our own soul-oriented If even after developing the faith in the real sequence bound modifications, the vision does not become self-oriented, it should be understood that one has conventional faith in the sequence bound modifications, not real one, because the time of the real faith in sequence bound modifications and the origination of correct faith by being self-oriented is one and the same

Some people say that it has been said in Gomattasar that a person believing in destiny alone is a person with perverse faith. This principle of sequence bound modifications is also something like the faith in destiny As such it suffers from the fault of one sidedness But there is vast difference between the principle of destiny and sequence bound modifications of substances One sided believer in destiny discards effort and other four essentials of accomplishment of an event, takes recourse to one sided destiny and supports license, when the principle of sequence bound modifications associates with it effort and other instrumental causes

In this context the following description of Jinendra Siddhant Kosh deserves our attention —

"Whatever action or modification with whatever instrumental causes, in a substance is to happen in whatsoever space or time, that action takes place with that instrumental cause, in that very substance, space and time and with the same process Such a fixed scheme of events that rise in substance, place, time and modifications is called the principle of destiny (नियतिवाद) From the point of view of fixed rise of karma, the same is termed as destiny (दैव), from the point of view of fixed time it is called eventuality (काललब्धि) and from the point of view of fixed modifications that are to appear it is called future inevitability (भवितव्यता)

From the point of view of modifications appearing in their own time-units, Shri Kanji Swami used the word क्रमबद्धपर्याय' (sequence bound modification)

To those who are action-oriented and in whose mental make up attachments etc , predominate, everything appears to be indefinite, but in the unattached indifferent tendency, the whole scheme of this cosmos appears to be definite and fixed as enunciated above As such the above scheme of things covering nature of things, instrumental causes, effort, time-fruction and future inevitability is correct, and that not caring for these is perverted Idle persons taking support of false inevitability, discard effort, but the vision of relativity knowing this principle, assumes indifference with all external activity and stays as knower and seer '

In the origination of the deed, Acharya Siddhasen, in Sanmati Sutra, proclaiming the coming together of five essentials (समवाय) as correct asserts —

"कालो सहाव णियई पुव्वकय पुरिस कारणेगता ।
मिच्छत्त ते चेव उ समासश्रो होंति सम्मत ॥[1]

---

1 Sammaisuttam, Chapter 3, Verse 53

To regard one only out of the five i e , time, nature, destiny, instrument and effort as the cause of the origination of an action is perverse faith and to regard the mass of all those as the reason of origination of a deed is right faith '

The five essentials (Samvay) have been dealt with in Padam Puran thus —

"काल कर्मेश्वरो दैव स्वभाव पुरुष क्रिया ।
नियतिर्वा करोत्येव विचित्र क समीहितम् ॥"[1]

In the above verse men in the street are expressing their thoughts on the events of Ram being exiled and Bharat given the kingdom

"Such a strange event could only be done by time, karma, God, divinity, nature, man, deed or destiny alone, who else could do it ?"

Explaining the above Jainendra Siddhant Koshkar writes —

"Merging time into destiny karma and God into instrumental cause and divinity or deed into future inevitability, only five factors remain - nature, instrument, destiny, effort and future inevitability These five together are responsible for accomplishment of an event, such is the intention there "

Let us see the clarification of Shri Kanji Swamiji also in this context —

' The principle of destiny mentioned in Gomattasar is that of a licensious man, one who does not accept an omniscient being, who does not arrive at the sentient nature of the soul, who has not resolved mysteries of existence by developing introvert vision, who has not tried to curtail the rise of opposite concepts, and holds that 'whatever is destined will happen , and becomes licensious Such a being is called

---

1 Acharya Ravisen Padma Puran Sarag 31, Sloka 213

a person with adopted wrong faith However, if somebody tries to understand this principle of sequence bound modifications with a hold on the sentient nature of the soul, wrong faith and license can be thrown away [1]

Persons not conversant with the scheme of things hold that if they accept the principle of sequence bound modifications, there will be no place for human effort, but this is not so In the acceptance of the principle of sequence bound modifications, the false pride of doing vanishes and real effort of sentience rises The belief in sequence bound modifications of a person who does not make efforts at sentience is not real As soon as the modification become self-oriented after accepting the principle of sequence bound modifications all the five essentials are present at one and the same time Effort, nature, time, inevitability and absence of karmas – all the five instruments are present in the modification of one-time unit [2]

' Effort operates with leanings towards the sentient nature and yet the sequence of modifications does not break ' [3]

"Look at this scheme of substances, effort does not disappear and sequence does not break With the support of the sentient nature modifications of right faith consciousness and conduct grow and such pure modifications continue to operate, and yet the sequence of modifications remains unbroken "[4]

It is clear from the above declarations that references to the person with perverse faith, who believes in destiny as in Gomattasar, have no similarity with the principle of the sequence bound modifications The principle of the sequence

---

1 Gyan Swabhav - Geya Swabhav Page 7
2 —do— Page 11
3 —do— Page 99
4 —do— Page 100

bound modifications does not uphold the licensiousness of the person, who has perverse faith in the principle of destiny

The clarification of Swamiji also specifically clarifies that the above declarations do not support single-faced principle of destiny, but are real multifaced ones

In the face of all these assertions, some say that the principle of sequence bound modifications appears to be somewhat one-sided

However what can we do for their misconceptions ? We have clarified the concept with proofs from scriptures and thoughtful arguments What more can we do ? We can only place these proofs and arguments before them, we cannot place the faith in their minds by force

If they do not think deeply and dwell on the surface only, then it is bound to appear one sided Considered from the depth, it deserves, it is clear that the principle is not one-sided and perverse

What do you say ? It is not perverse one-sidedness ?

Yes, yes, it is correct one-sidedness

Is one-sidedness of two kinds ?

Yes, both one-facedness and multifacadness are of two kinds

Has Jain philosophy a place for single-facedness ? Is it not a philosophy of relativity (multifacedness) ?

Jain philosophy accepts multifacedness in multifacedness Though Jain philosophy has been called multifaced, yet if we regard it as altogether multifaced, then that is also single-facedness Thus multifacedness in the principle of multifacedness has been accepted in Jain philosophy It is neither absolutely single-faced nor absolutely multifaced It is single-faced from some point of view and multifaced from

some other point of view This is multifacedness in multifacedness

It has been said —

"अनेकान्तोऽप्यनेकान्त प्रमाणनयसाधन ।
अनेकान्त प्रमाणात्ते तदेकान्तोऽपिताम्नयात् ।।[1]

Multifacedness whose means are all-rounded knowledge and perspectives is also multifaced, because from the point of view of all accepting perspective, things are multifaced, and from the point of view of part accepting perspective, things stand single-faced

According to Jain philosophy single-facedness is also of two kinds and so is multifacedness e g, right single-facedness and perverse single-facedness, right multifacedness and false multifacedness Unrelated aspect is false single-facedness and related aspect is correct single-facedness and the total of related aspects, i e, the truth of the scriptures is correct multifacedness and the sum of unrelated aspects i e, pseudo-scriptures is false multifacedness

It has been said —

'ज वत्थु अणेयन्त, णयत त पि होदि सविपेक्ख ।
सुयणाणेण णएहि य, णिरवक्ख दीसदे णेव ।।[2]

The same matter which is multifaced becomes single-faced from some point of view From the all pervading sentience point of view, it is multifaced and from the point of view of aspects, it is single-faced No substance can be really viewed without any relationship

Justifying multifacedness in the principle of multifacedness, Acharya Aklankdeo writes —

"If multifacedness is regarded as multifaced only, and if single-facedness is totally dropped, then in the absence of

1 Swayambhu Stotra Sloka 103 (Aranath Stuti Sloka 18)
2 Kartikeyanupreksha, Verse 261

correct single-facedness, just like absence of the tree in the absence of branches etc , the multifacedness that is a sum of these aspects will also disappear Therefore, if single-facedness alone is accepted then on account of the disappearance of necessary other attributes, the residual will also disappear and that would lead to disappearance of the whole

Right single-facedness is an aspect, while right multi-facedness is Praman i e , consciousness from all points of views

This way the principle of sequence bound modifications is the correct principle of destiny or correct single-facedness which is not opposed to right multifacedness but supplements it

Clarifying it at length, it would be something like this –

If we consider from the point of view of Shrut Praman or correct multifacedness, a deed is accomplished with the help of many causes i e , five instruments (Samvay), considered from the point of view of correct single-facedness, that is perspective, whatever cause has been chiefly stated is said to be responsible for the accomplishment of the deed Other instruments in it have been made subordinate, they have not been totally discarded

In the present context, described from the point of view of time, every event happens in its own time To say this is correct single-facedness, not perverse, because other causes have been subordinated here, they have not been discarded altogether

This way the principle of sequence bound modifications can also be called correct single-facedness which is supplementary to correct multifacedness, not opposed to it

One more reason is that to those who do not realise the difference between right single-facedness and false

single-facedness, the principle of sequence bound modifications appeares to be like single-facedness

In the above context, I want to draw your attention to one very important fact Why do you see single-facedness as regards time in the principle of sequence bound modifications and not as regards space or modification or instrumental causes, when it has been specifically asserted in the clarification of sequence bound modifications that the modifications of whatsoever substance, in whatsoever space and time, with whatsoever method and instrumental causes is destined to happen, the same modification of the same substance will occur in the same space, same time, with the same method and the same instrumental causes

In the above statement alongwith time substance space, modification, instrumental causes and method have also been held definite Why do you, then entertain doubts about the definiteness of time alone, why not in the definiteness of space and others ?

For example omniscience can only be achieved by an animate being - not by an inanimate one Amongst the animate beings also its achievement is possible only to those who are capable of liberation of the soul This is definiteness regarding substance Have you any objection to it ? Likewise omniscience will be achieved by ascending Kshapak Shreni (stage of spiritual growth) and only by eliminating destructive karmas This constitution is the definiteness regarding instruments Have you any doubt in this also ? If not, why have any doubt regarding definiteness of time ?

The principle of sequence bound modifications has accepted the definiteness of not only time but also of substance space, time modification and instrumental causes

When sequence bound modifications include the definiteness of substance, space, time, modification, and means, we can say in place of the definiteness of time – that

whatsoever is destined to happen as regards the substance will happen, as also in whatsoever space the event is destined to happen, it will happen in the same space, whatsoever is destined will happen, with whatsoever method it is destined to happen, it would happen with the same method

Then why object to the time only ? Why should there be limits in the definiteness of time only, why not in others ? What is the reason for the man with perverse faith to entertain doubts about time alone ?

The reason is the hurry of the non-sentient Not being sure about the immovability of the modification, the person with perverse faith is impatient He does not want to wait, work should be done immediately Those whose time for achieving correct faith is not ripe, do not believe in the definiteness of time

It is seen in this world that when a time for an action is fixed near and shown like that, it is easily accepted, but if a long period is given the person tries to get it changed, he does not accept that time Likewise one whose spiritual development is distant, does not believe in definiteness of time One who does not believe in the definiteness of time, we may think that the time for understanding the truth, in his case is distant He keeps the tendency to change the course of time and hurry up The tendency for hurry does not permit him to accept that whenever the event is destined to happen will happen

If we consider deeply, we can understand that like substance, space etc , time is also definite But people do not give deep thought to such concepts No body wants to go deep into the matter sees only cursorily, there appears like one-sideness The feeling that effort will be eliminated – comes up

The world today is in such a hurry that it has no time to go deep into the scheme of things In this age of hurry and bustle people only run, do not even walk, what to say of resting Everyone is running some race or the other He is so busy in his competition of worldly gains that he has no time to consider the subject of sequence bound modifications seriously

This miserable world is so much engrossed in strong passions and pleasures of senses, it is so busy in accumulating objects to satisfy the desires of senses that it has no time to consider over philosophical matters like, 'whom am I' ? 'What is the nature of this universe ? 'Who is the doer of the course of events in this universe ? There are persons who think that all this is the duty of idle persons They are only running a race without any objective

If you want to have an idea of the hurry and bustle of this world, go and stand on the crossing of some busy streets and see it On the crossing there is the red light, which is a signal of death, there is a policeman to check you, but you are not willing to stay at any cost Though you understand clearly that with the red light on, it is very dangerous to cross the roads, you can come under any vehicle, the policeman is warning you, and yet you are running Is this not the limit of hurry ? What is the use of this hurry ? But such a hurry can be witnessed anywhere these days

Is it not the misfortune of this country that you may die on account of this hurry by being trampled by any vehicle ? Only on account of this lacs of policemen have to be kept on duty on the crossings

How can such people, who don t want to accept delay even at the cost of their deaths understand that events would happen when they are destined to happen ?

Such understanding involves patience and depth, as also bravery The brave ones who meditate deeply and think

properly can alone understand the principle of sequence bound modifications of substances In the acceptance of this truth, human effort is not eliminated, but real effort originates

Apart from hurry, the delusion of one-sided belief is another reason which works as an obstruction in the easy acceptance of the definiteness of time of events

Those spiritually minded people who are bereft of one-sided belief are requested to ponder over this very important subject with patience and depth

If some people see single-facedness of the principle of definiteness, there are other learned men who regard this as one-sided perspective of destiny In their view there is no difference between definiteness, sequence bound modifications and destiny, because thinking that whatever is destined will happen makes men idle, with no human effort According to them the assertions of verses 321 to 323 of Kartikeyanupreksha are not eternal truths

In this context I want to quote the ideas of Siddhantacharya Pandit Kailash Chandji of Varanashi which have been expressed in the summary of the above verses of Kartikeyanupreksha —

"A person with right faith knows that the substance, space time and shapes of a modification are fixed Whatever modification of any substance that is destined to happen in whatsoever time and place, happen like that – no power can alter it The Omniscient Being knows the modifications of all substances, space, time and shapes However, this definiteness of the modification of the substance, space, time and shape is not due to the knowledge of the Omniscient, but he has known it like that only, because it is definite

For example, the Omniscient Being has shown us that the previous modification of every substance is destroyed

and the next modification appears As such previous modification is the real cause of the next modification, which in its turn, is the deed of the previous modification Therefore, any other modification cannot be produced from the previous modification – according to our liking, but definite (next) modification is born If this is not accepted, out of the mass of earth, modification of pot will be born without its intervening shapes As such we have to accept that the substance, space, time and shape of any modification is pre-determined

There are some who from fear of this understanding i e , the principle of destiny, regard the substance space and shape as fixed, but not its time They think that if time is also regarded as fixed, there will be no place for effort

However, the above assertion is against the principle, because time cannot remain indefinite, when the substance, space and shape are all definite If time is regarded as indefinite, there will be no place for eventuality – the moment of the happening of an event (काललब्धि) In that case Right Faith will originate even when the time of wandering in this world is more than Ardhapudgal Parawartan and without completing that time complete liberation of the soul will be possible But all such thoughts are against the scriptures As such definiteness of time has to be accepted

Then the question of doubt in the futility of effort remains The fruitfulness of effort does not consist in doing something beforehand But the happening of an event in its own time, is an indicator of the fruitfulness of effort For example a farmer sows wheat in time and performs all other operations with great effort, then alone wheat ripens in time and becomes ready for consumption Is the effort of the farmer in vain ? If he does not make the necessary effort his crop will not ripen In the definiteness of time, therefore, the fear of the futility of effort is without any foundation

Therefore, the modification of whichever substance in whichever time is to originate, shall definitely do so Knowing this the person with correct faith does not become happy in prosperity and sad in misfortune He also does not approach different gods to gain prosperity and to avoid misfortune and does not go about begging ' [1]

The eternal truth of the verses of Kartikeyanupreksha has been emphasized in the above statement and the fruitfulness of effort has also been proved

The dependence on others and the abject humility of the person with right faith are eliminated on the basis of the eternal truths – that one substance cannot do good or ill to other substance and that the modifications of one substance will originate in the same time with the same method, instrumental causes and shapes That cannot be altered by heavenly gods, not even by Jinendra himself In such a state of affairs what can ordinary heavenly gods i e, Vyantars etc, do ?

Consider for a moment the implications of the proposition that ' Kartikeyanupreksha s above statement is for the negation of the adopted wrong faith and as such should not be treated as eternal truth ?

Is this statement not true ? Has it been said only to remove adopted wrong faith ? Can adopted wrong faith be removed with the help of this untruth ? Can any deed be accomplished before its time ? Does self-effort lie only in the accomplishment of an event before its due time ? Are rest of the deeds accomplished without any effort ? These are certain questions which will arise out of non-acceptance of the above statement as an eternal truth Then the question of omniscience will also remain unresolved

---

1 Kartikeyanupreksha Rajchandra Jain Shastramala Page 228

Now remains the question of absence of self-effort In that context I have to assert that the truth of the sequence bound modifications has been declared invarialy with self-effort in the forefront not neglecting it

Bhaiya Bhagwatidas also never forgot to encourage self-effort while talking of future inevitability In his opinion true inevitability (sequence bound modification) does not destroy self-effort, on the other hand it encourages it

In the following verse he emphasizes the future inevitability —

"जो जो देखी वीनराग ने, सो सो होमी वीरा रे ।
अनहौनी होसी नहि क्यो ही, काहे होत अधीरा रे ॥"

Further in the same verse he encourages self-effort and writes —

"तू सम्हारि पौरुष बल अपनो, सुख अनत तो तीरा रे ।"

Though a number of reasons have been accepted for *the fulfilment of an event and these have been summed up* as five causes (पाच समवाय), self-effort occupies an important place in all of them, for attempts at accomplishment are possible only in self-effort, not in destiny or future inevitability In the acceptance of sequence bound modification or right destiny, the world sees non-existence of self-effort, but there is no such thing in right destiny because other reasons are not made subservient there The same thing has been explained above

Pandit Todarmalji has raised this question in the context of the way to the liberation of the soul and given good comments Some part of these is worth attention It is like this —

"The question here is this How is the attempt to achieve liberation accomplished ? Does it materialise on the fruition of time and according to future inevitability or

with the Upsham etc, of the karmas or by self-effort ? If it materialises by the first two reasons, why do prophets give sermons ? If it materialises with self-effort, everybody listens to the teachings of Gurus How is it that some are able to make attempts, while others are not ?

Answer —There are many causes for the accomplishment of an event Whenever there are attempts for achieving liberation, all the three means are there, when the attempt is not there, all the three means are absent

In the above three means, destiny or future inevitability are nothing, the time when an event happens is destiny and the event that takes place is the future inevitability The Upsham and other states of the karmas are the power of matter, soul is not the creator or destroyer thereof The attempts made by the self is the self effort that is the work of the soul Therefore soul is inspired to make self-efforts

If the soul makes such self-efforts as will certainly fetch the accomplishment of the event then the remaining means come off automatically and the deed is definitely accomplished If the soul tries to take recourse to those means which may bring accomplishment or may not bring, then if other means exist the desirable may be accomplished, and if they do not exist, the desirable may not be accomplished

With the means of liberation of the soul, as propounded in Jain philosophy, such liberation is definitely achieved Therefore one who by dint of self-effort attempts to liberate his soul according to the teachings of Lord Jin, does have destiny, future inevitability as well Upsham of the karmas to help him in his task Then alone he makes such effort Therefore, whosoever by his self-effort, attempts at liberation of the soul gets all means to achieve that and does achieve that liberation – one should know this definite truth And those who do not make attempts at the liberation, do not have destiny or future inevitability to help them and their

karmas have also not assumed the states of Upsham etc Thus those who do not make effort, do not have the help of other means and do not achieve such liberation "[1]

In the above statement, Pandit Todarmalji has allotted an important position to self-effort in the accomplishment of an event and has also shown the compulsory presence of other causes

In reality the sum total of all the five essentials is the producer of the deed It is sheer imagination to say that the deed would not be accomplished in the event of the absence of any one of the essential causes because if the deed is destined to be accomplished, it is impossible that some cause may not be present when a deed is to be accomplished all the five causes are invariably present Keeping self-effort in the forefront, Pandit Todarmalji has made this very explicit

Self-effort is also in accordance with other causes There is no mutual conflict in the five means, in fact there is perfect harmony in them Therefore to ask what self-effort alone can do if future inevitability is not there or time is not ripe for the deed, or to say what will self-effort achieve or destiny do if instrumental cause (निमित्त) is not present ? Such questions are nothing but mental exercises They have no meaning

That way no deed is accomplished without self-effort Self-effort with the need of other means reigns everywhere In the origination existence development and completion of the way to complete liberation of the soul, self-effort occupies an important place alongwith destiny and other means But the exposition of self-effort in the way to liberation is quite different from what the world means by self-effort

---

1 Mokshamarg Prakashak Page 309

In the commentary of Purusharthsiddhiupaya in the summary of verse 9 Pandit Todarmalji has expounded the word 'Purusharth' (पुरुषार्थ) (self-effort) as follows —

'Puru' (पुरु) 'who in supreme consciousness' 'Sete' (शेते) 'exists as its master' is called 'Purush (पुरुष) The master of sentience and perception is called Purush (पुरुष)

'Arath (अर्थ) means 'purpose' Thus the purpose in becoming the master of consciousness and remaining active in that only is called self-effort In other words in the path of liberation, attempt at achievement of the experience of the self is self-effort (पुरुषार्थ)

In the state of faith of the principle of sequence bound modification, above self-effort originates specially, because the soul which has been restless from eternity to change the course of events of this universe in its favour, when it realises that it cannot at all change the course of events and the scheme of things, his operative consciousness departs from the universe and turns towards his own-self as an easy and natural course And when the faith that one cannot bring about any alteration even in his own sequence bound modifications, the vision departs from modifications and leans towards the nature i e , the self

This leaning of the vision towards soul's own nature is the eternal self effort of the soul The soul-oriented self-effort and rise of right faith originates as a matter of course and with ease in those who have faith in the sequence bound modifications

Obsessed with pride this world finds self-effort in effecting changes in the universe or in the modifications of substances, but does not discern self-effort in taking rest from all attachments etc , and in merging itself with the self Does the Omniscient Being become bereft of self-effort, for he cannot effect any alterations in the modifications of the

self and the non-self both ? Does the state of liberation cease to exist ?

The attribute of vitality is completely developed in him Even then is he not the master of such eternal vitality ? If he can remain eternally possessed of self-effort without making any changes in self or non-self, then why not we ? These are some questions posed before those who see the disappearance of self-effort in the faith of sequence bound modifications

In the above context the ideas of Swamiji are worth perusing —

Question -When everything is sequence bound, nobody can make any alteration in it where is the place for self-effort by the soul ?

Answer -The decision that everything is sequence bound, includes boundless self-effort of the soul, it is not the function of the soul to bring about any changes in it Bhagwan only knows everything about the world, but he too cannot bring about any changes Does this, impose limitations on the self-effort of Bhagwan ?

No, No, the eternal boundless self-effort of Bhagwan *is included in his omniscience His effort is in himself, not* in the non-self Self-effort is the modification of soul substance as such it operates in the modifications of the soul but the self-effort of the soul does not operate in the non-self

One who holds that right faith and omniscience come about without self-effort, is a person with perverse faith The sentient beings wish for the completion of soul's intrinsic nature every moment of their existence

Those who have fully developed the sentient nature of the soul, are the Omniscient Beings, all things altogether are reflected in this sentience, with this faith the person remains

a seer with his own vision, the pride of doing and other attachments etc , is driven away from his mind He meditates upon the godly scheme of things with his soul-oriented vision and wishful reflection of completion of sentience

This is the wishful reflection of a sentient being, not of one with perverse belief, for one with perverse faith believes in effecting alteration in non-self entities and such a person cannot aspire for the real sentience, because the desire for doing and knowing are quite opposed to each other

Things happen according to what the Omniscient has seen in his vision Those who believe that if they cannot bring about any alterations in non-self, their self-effort disappears, are persons with perverse faith

Whose consciousness you are talking about ? Our own consciousness or others' consciousness ? If you talk about your own consciousness if that consciousness which has arrived at definite conclusions about the states of an Omniscient Being as also about all other substances, how is it possible that the same consciousness does not decide about the self ? Eternal self-effort is involved in the consciousness, which decides about the self

You have established in your arguments that whatever the Omniscient Being has seen happens Is this merely a talk or do you have real faith in the Omniscient Being ?

First of all if you have not decided that omniscience is possible, take that decision If you say this after having decided the possibility of complete sentience, the consciousness that has taken up this decision implies that eternal self-effort is already there The eternal vitality of consciousness operates in the decision about omniscience In spite of that it is strange that you deny that and hold that there is no

room for self-effort in the principle of sequence bound modifications

In fact you have no faith in the nature of omniscience and you have not developed the eternal self-effort of accep ting this great truth The existence of eternal self-effort has to be recognised in accepting omniscience If you don t accept that it has to be accepted that you indulge in talk only, you have no faith in omniscience If there is faith in omniscience, there can be no doubt about self-effort and existence If you have real faith, it is not possible that self-effort will not play its part '

If considered deeply eternal self-effort is included in the faith in the principle of sequence bound modifications The decision about sequence bound modifications is in itself the work of eternal self-effort, because the decision of sequence bound modifications includes decision about omniscience Just as decision about sequence bound modifications is not possible without faith in omniscience, likewise real faith in omniscience is not possible without faith in sequence bound modifications

Now remains the pride of doing something in the non-self, which this ignorant world regards self-effort That concept of self-effort must be shattered because it is not real effort, it is impotence If the pride of doing something in others is not annihilated by the faith in the sequence bound modifications, then it should be understood that the principle of sequence bound modifications has not been followed The result of the real faith in sequence bound modifications is the awakening of soul-oriented real self-effort, after abandoning the pride of doing

Those who see the disappearance of self-effort in the faith of sequence bound modifications, have not understood the real nature of self-effort They have been regarding doing in non-self and alteration of modifications as real self-

effort They should first of all try to understand the real nature of self-effort

It is our faith that as soon as they have the clear nature of self-effort in their minds, their doubts will automatically disappear, without this their doubts and misgivings cannot be removed They are, therefore, requested to deeply consider over the nature of self-effort

The Omniscient Being has been called the root of religion One who knows the Omniscient Being in respect of his substance attributes and modifications, knows his own soul as well Acharya Kundkund writes very explicitly —

"जो जाणदि अरहत दव्वत्तगुणत्तपज्जयत्तेहिं ।
सो जाणदि अप्पाण मोहो खलु जादि तस्स लय ।।[1]

One who knows the Arahanta or the Omniscient Lord in respect of his substance, attributes and modifications, knows the soul also and his delusion definitely disappears"

The remedy of conquering delusion has been shown in this verse The thing worth attention is that in this verse basically it has been said that one who knows his soul, his delusion is eliminated, but it has also been said that one who knows Arhant Bhagwan in respect of his substance, attributes and modifications, knows his soul as well Thus the understanding about the Arhanta has been made compulsory for the destruction of perverted faith Not only knowing the Arhanta, but knowing Him in respect of his substance, attributes and modifications has been made unavoidable

The substance and the attributes of our own soul and those of the Arhantas are exactly similar, difference lies only in the present modification Our modification is partially developed and impure, His modification is completely developed and pure It is thus clear that Acharya has

1 Pravachansar Verse 80

asked us to know perfection and purity Thus the Acharya has asserted that sentience of perfect detachment and omniscience is unavoidable for the destruction of delusion (perverted faith) This is the reason that alongwith the experience of the self, the recognition of the true God, scriptures and monks is absolutely necessary for the achievement of right faith

When omniscience is our object, our aim, our ideal, when all our attempts are directed towards it, how can the path of its achievement begin without understanding its true nature ?

Omniscience, the basic foundation of Jain philosophy is in danger today Some of our own co-religionists have become so much entangled in their desire for partisanship, that they have begun to find fault with omniscience itself Acharya Samantbhadra has been called the Omniscient of this dark age , because he established omniscience in this age trumphantly

He was not himself an omniscient, but he re-established omniscience which had run in troubles due to this dark age It was for this that he was called the 'Sarvagya of Kalikal' (dark age) The same dark age is once again in its full force, a Samantbhadra is again needed to prove omniscience and to establish it

Those who are desirous of the faith and knowledge of their soul and want to dive deep into their self, should even at the cost of their lives, decide about omniscience In the decision of omniscience lies the decision about the sequence bound modifications Both omniscience and the principle of sequence bound modifications can become matters of faith only if we look towards our inherent sentient nature Being face to face with our sentient nature is the first step to the palace of Nirvan, the infinite self-effort of getting upto it is included in the faith of sequence bound modifications

Thus omniscience and sequence bound modifications are linked with one another The decision or the right understanding of one depends on the other The faith of both can be achieved by having recourse to our sentient soul If somebody has to understand omniscience and sequence bound modifications with his eyes on the non-self, he will never become successful

The first remedy of achieving omniscience is to understand the nature of omniscience Just as the Tirthankar comes into the dreams of the mother, before coming into her womb, the same way the soul that achieves omniscience, first understands its true nature One cannot achieve omniscience without understanding it

Since omniscience is not being understood, there is no question of its achievement The birth of religion is not possible without the understanding and acceptance of omniscience Without these questions of its origination development and completion do not arise

Without faith in omniscience the true faith of God, scriptures and monks is not possible, because the real nature of true God is omniscience and complete detachment The origin of the scriptures lies in the voice of the Omniscient Being The monks are also the followers of the path shown by the Omniscient Being Monks have been called 'Agam Chakshu' i e , such as have scriptures for their eyes The religious texts have propounded the path shown by the Omniscient Beings How can the nature of the monks be clear in the absence of the reliability of the scriptures ? As such it is very essential to understand the nature of omniscience in order to understand the real attributes of the God, the scriptures and the monks

It is for this reason that Acharya Samantbhadra has included the true faith of the God, the scriptures and the monks in Right Faith He writes —

"Faith in true God, the scriptures and the monks bereft of three foolhardinesses and eight prides and with its eight parts is Right Faith."[1]

Some people object to why we attach the principle of sequence bound modification with the concept of the Omniscient Being. They ask us to establish the principle directly.

In fact we do not so attach it, it is itself attached, because without the faith in omniscience, the faith in the sequence bound modifications is not possible and without the faith in the sequence bound modifications, the faith in omniscience is not possible.

Though the principle of sequence bound modifications can be established without taking recourse to the Omniscient Being, we have already established it on the foundation of the nature of things, why this craze to separate it from omniscience ?

One of the reasons why the principle of sequence bound modifications has been based on omniscience is that omniscience in Jain philosophy is acceptable to all, nobody has any doubts about it. Therefore, it is a solid foundation of establishing the principle. More so, those who have even outward faith in omniscience can conveniently understand this principle.

The other reason is that the subject of sequence bound modifications is very subtle, ordinary people cannot understand it or can understand with great difficulty.

I ask you to establish the existence of one lac Yojan high Sumeru Mount without the base of omniscience and scriptures, professed by the Omniscient Beings. Ultimately you will have to say that it has been described so in the religious texts which have been professed by the Omniscient Beings. When you cannot explain such a solid subject of Mount Sumeru why do you ask us to leave support of

---

1 Ratan Karand Shrawakachar Sloke 4

omniscience and scriptures in explaining the very subtle subject of sequence bound modifications ?

Do you have no faith in omniscience and the scriptures professed by the Omniscient Beings ? If it is there, why such objections ? Why this craze to ask us to abandon the support of omniscience ? It appears that you yourself do not have complete faith in omniscience or that the nature of omniscience is not very clear in your vision and you do not also have the courage to deny omniscience Therefore on one pretext or the other, you want to get rid of this powerful instrument

If you had the nature of omniscience clear in your vision and you had faith also in that, the principle of sequence bound modifications would have been easily acceptable to you Then it would not have been necessary to question why we take recourse to omniscience in establishing the principle of the sequence bound modifications

We may for a minute leave the principle of sequence bound modifications even then we shall have to establish omniscience Without that the nature of true God, scriptures and monks would not be made clear and acceptable

Have those who raise the slogan of protecting the true God, scriptures and monks ever cared to understand their real nature ? Can one understand or explain the true nature of the God, the scriptures and the monks without understanding omniscience ?

Do the guardians of scriptures need to be told that the first condition of the scriptures is their being professed by an Omniscient Being ? Such religious texts are full of innumerable declarations of definite futurity

Can we prove a single truth of Karnanuyog and explain it without the omniscient professed scriptures ? Will you be able to establish existence of the eight karmas, their

setting with the soul, their appearance, their alterations, the increase or decrease in their tenure, and other changes connected with them without the support of scriptures ? Likewise what will be the basis of establishing the modifications of Adhahkaran, Apooravakaran, and Anivirittikaran ?

Why did not the question of establishing all these and other concepts without the support of omniscience arise while studying or teaching these and other concepts ? Why this new question today ?

As already explained the Omniscient Being is the root of religion Accordingly the guardians of religion will have to establish omniscience In fact, Jain philosophy alone talks about this soul attaining Godhood, not only talks but also shows the path of attaining Godhood It also encourages worldly beings to follow that path and assures that those who follow this path will definitely attain Godhood

Is it not necessary to understand the nature of Godhood before attaining it ? If it is there, why this insistence on stopping to talk about omniscience ? The Acharyas have propounded not only sequence bound modifications, but all the principles of Jainism on the basis of omniscience How can we abandon that solid support ?

Is it not necessary to know and to experience our own soul for attaining Godhood ? Acharya Kundkund has very clearly stated that one who knows the Arahantas in respect of their substance, attributes and modifications, knows his own soul, and one who knows his own soul, destroys his delusion

The above statement clearly asserts that knowing our souls is very essential for the destruction of delusions and knowing the Arhantas is very necessary to know our own souls

Can we protect the God, the scriptures and the monks without understanding their nature ? In fact, they are quite

safe in their nature and do not need our protection If we want to protect ourselves, we must understand their nature Therein lies our own safety and the safety of our religion Those who talk about the protection of religion should consider these principles

Kundkundacharya in the 82th verse of Pravachansar declares —

‘ सव्वे वि य अरहता तेरा विधारोरा खविदकम्मसा ।
किच्चा तधोवदेस रिगव्वादा ते रामो तेसिं ।।

All the Arhanta Bhagwans attained Nirwan destroying the karmas in the same manner and have preached the same path of Godhood – our salutations to such Arhantas "

They attained Nirwan by the methods enunciated in the 80th and the 81st verses and preached the same It has been explained in these two verses that one who knows the Arhantas in respect of their substance, attributes and modifications, knows his own soul and his delusions disappear that is he attains complete detachment and omniscience

This is the method of attaining omniscience All the Arhantas attained omniscience with this method only and preached the same In the commentary on the 82nd verse of Pravachansar, Acharya Amritchandra has emphatically asserted that it is impossible to have any other alternate method of attaining omniscience

Finally, Acharya Amritchandra says—' Let there be no more exposition and discussion My understanding has become systematised '

In the introduction of the 82nd verse, he further says –

"This is the only path of spiritual progress as experienced and shown by the Omniscient Beings Thus I have systematised my own understanding "

One whose understanding is unsystematised, sees the whole world in a disorder Just as a man sitting in a running train, sees the earth moving round, but when he thinks over the situation intelligently he knows that the earth is stationary in its own place, he is himself moving, in the same manner to persons with disorderly understanding the whole world appears disorderly If such people think deeply they will surely come to the conclusion that the world has not to be made orderly It is already orderly They have to make their own understanding orderly.

These people with unsystematic understanding are engaged in systematising the whole world. The more they try to absolve themselves of this undertaking, the more entangled they become The reason is that they do not try to see where absence of orderliness lies, and where things are completely orderly, no change is possible They are restless in becoming managers of things and will continue to do so as long as they do not make their own understanding suitable to the scheme and nature of things

One thing more The understanding of those, who are smarting under the pride of doing things and effecting changes in them can never become systematic Mad after becoming the managers of the affairs of this world, they cannot accept that the world is itself well organised and managed

If such people accept the world as orderly, how can they remain its managers and whose managers will they continue to remain ? It is necessary that the world remain disorderly so that they may continue to think that they have to manage it Otherwise, whose management will they think they are doing and what will they do ? This is the reason these so-called managers do not accept the well organised management of the world for their pride is hurt and their right to management is taken away from them

The manager must have a mismanaged or unmanaged world, whose management he must take up and continue to be its manager with dignity This is the reason why the world does not understand the very definite self-conducted system of the universe and its own understanding remains unchanged

Without the faith of sequence bound modifications and omniscience, the understanding cannot become balanced

However honest the manager, the system created by a manager can never become completely organised, right and just, self conducted system can alone be completely systematic, correct and just

There is a weighing machine in which your correct weight is known by putting a ten paisa coin in it As many ten paisa coins must be found in the machine as many persons take their weight Nobody, not even the master of the machine, can know his weight without putting the coin in the machine If some one wants to know his weight he will have to drop the coin in the machine Such a man, however, cannot be found who may be entrusted with the weighing machine and asked to collect ten paisa each from those who want to know their weights He would weigh himself and would not drop the coin, he would weigh his children and will not pay for taking their weight It will not be possible for the owner of the machine to get as many ten paisa coins as the persons weighed

As such self-conducted system alone is true and correct, but the so-called manager will not accept it, because he becomes unemployed, his pride of doing is smashed and rights snatched away This is the reason why his understanding does not become orderly

There is no possibility of dishonesty in systematised systems That is the reason why those who decide to

complete their work before time, disturbing the established order of things, do not accept the already systematised systems of the scheme of things

What can money not do ? What can we not get with money ? Money is such a power before which no rule works All systems are useless before it I can do whatever I like on the strength of money All orders and systems can be changed with money" The understanding of the dis-honest world smarting under such and such other prides can never be systematised or can be systematised with great difficulty Acceptance of a systematised order i e, the sequence bound modifications is not easy for such a world However, in this human life span, the only effort worth doing is to systematise our understanding

With the acceptance of omniscience and the sequence bound modifications our understanding becomes orderly the pride of doing disappears, the effort of natural growth of the knower and the seer grows and the wisdom to make alterations in the scheme of things stops to operate The consequent restlessness also disappears and psychic bliss with eternal peace grows in the soul

So many benefits of the faith in omniscience and sequence bound modifications are achieved immediately After that, when the same soul, with its own support develops detachment gradually, a time comes when it itself achieves complete detachment and omniscience This is the path of achieving the supreme state of existence in human life

As such the followers of the path of liberation should anyhow, even at the cost of their lives, try to understand the nature of omniscience As soon as one understands the real nature of omniscience the principle of sequence bound modifications is accepted at once, one has not to make separate efforts for that

Let us, however, remember that omniscience cannot be understood by extrovert vision, it can also not be understood by the vision directed towards the modification of omniscience, it is understood with soul s leanings towards the sentient natured soul itself Soul-oriented self-effort is essential for understanding the true nature of omniscience This is the only way to understand the truth of the sequence bound modifications of substances

May all the creatures of this world realise their self by understanding the true nature of the principle of sequence bound modifications and omniscience, may they realise eternal peace and spiritual bliss and may they, in course of time become perfectly happy by becoming omniscients themselves With this wishful reflection I take rest

Look at thyself One s own soul is the only object worth knowing worth seeing Now, what this soul is, cannot be explained It cannot be expressed in words This object, the soul, which is worth knowing, the only object worthy of knowledge, can only be felt This soul which is worth feeling about, is all knowlege and bliss So you take away your vision from all external objects, from their nature as also from disturbances in the soul, and fix this vision straight on they soul Do it ! Do it !! Do it !!!

Tirthankara Mahavira and His Sarvodaya Tirth, page 51
—Dr Hukamchand Bharilla

One can not make out why people desire to chew the betel leaves even after taking palatable food stomach-ful ? It seems that such people have come from animal life, hence, have the habit of eating grass which can not be given up, or, they are preparing to go back to animal life, so that don't want to give up this habit Because, if the habit of eating grass and, that too, eating it round the clock, is given up, what will happen, then, in the new life ? Or, also, it may be that they might have come from hellish life where no food was available even for many 'Sagaras' (innumerable years), now it is available, hence, they are pouncining, voraciously, on it Or, it may be, that they are getting ready to go to hell They think, "Let us eat till we survive, we don't know whether it will be available later on or not

Whatever it may be, in the name of filling the stomach, such people keep busy in enjoying the objects of the five senses

Dharma Ke Dashalakshana, page 95
Dr Hukamchand Bharilla

PART II

SEQUENCE BOUND MODIFICATIONS : SOME QUESTIONS AND ANSWERS

Some doubts and misgivings have been raised even after a detailed discussion of this much talked of subject of today, the sequence bound modifications of substances

Talk on this subject has been continuing by the medias discussions and editorials of Atmadharma since last year In this year of sequence bound modifications (1979 A D), this truth has been propounded and spread Spiritually minded inquisitives have been sending us some questions for clarifications

Though things have largely been explained in the first part, it would not be out of place for an overall clarification of the subject to consider these questions here

Some questions and answers are being given here with this in view This question and answer series has been given a systematic shape not retaining the questions in their original form and also keeping other possible questions in view, so that repetition in the exposition may be avoided and answers to all possible questions included Accordingly some important questions and their answers are given here —

(1) Question —The intention of the commentary of verses 308 to 311 of Samaysar which are reproduced in support of sequence bound modifications, is only that an animate being is not inamimate and inanimate is not animate The separateness of two substances has been explained in that How do you extract the principle of sequence bound modifications from these ?

Answer :—The separateness of two substances alone has not been proved in the above verses, it has been clearly asserted "that an animate being born with its sequence bound modifications is animate only, not inanimate, likewise an inanimate object being born with its sequence bound modifications remains inanimate, not animate."

Alongwith separateness of the two substances, the order of the happening of their modifications has also been shown. It has also been clarified that one substance is not the creator or the destroyer of another substance, every substance is the creator or destoryer of its own modifications and that course is not disorderly, it is very orderly, not only orderly, it is bound with a fixed sequence and is completely orderly and definite.

To clarify it still more emphatically, animate beings have been established as non-doers, as is clear from the introduction of the verses, and last line of the commentary of the Tika, which are as follows :—

"अथात्मनोऽकर्त्तृत्वं दृष्टान्तपुरस्सरमाख्याति ।

Now the non-doing of the soul is being established with examples.'

"अतो जीवोऽकर्त्ता अवतिष्ठते ।

Therefore, animate object is proved to be a non-doer.

The separateness of inanimate beings from animate beings was clarified in Jivajivadhikar. Where was the need to talk about it in Sarva Vishuddha Gyan Adhikar ? Here it is being explained that an animate object, in the course of its modifications, does not change so much as to become an inanimate being. There is a limit to its modifications, it can change only within itself. Even after change, it retains its nature, does not change into non-self, other substances also do not assume its modifications.

The consciousness that is in the form of perverted sense-knowledge, can change into correct sense-perception and this in its own course become omniscience But it is never possible that the same may change into taste, colour, or happiness There is a limit to the change of modifications and that is also fixed, that changes occur not according to our desires, but according to their definite sequence This has been clarified here

One substance cannot at all change the course of modifications of the other If it can do so, it would itself become the other substance, that is to say it can on'y change the course of modifications of the other subs'ance, if it assumes the attributes of other, otherwise not If an animate being wants to change the course of modifications of an inanimate object, the animate being will have to assume the shape of the inanimate being When it itself becomes inanimate, it can bring about certain changes in that, but such a thing never happens This proves that the animate being though assuming various sequence bound modifications, continues to be animate, it never becomes inanimate

The other thing is that the animate being is the creator of its own modifications, but it has no burden of doing something on its head, because the course of modifications is very natural and occurs in its own fixed sequence This fact has been clarified here Does the course of modifications of matter and other substances stop only because they do not carry the burden of their own changing modifications ? If not, why should the animate being alone keep this burden on his head ?

By declaring the modifications definite, the rights of substances and attributes have not been lessened, on the other hand the burden has been removed, because he continues to be an authorised doer and enjoyer of its own modifications alright

The reality is that just as the substance has existence, so have the attributes and the modifications

We have belief in the substances and attributes and that changes in them are not possible Therefore, we do not have any intention of changing them However, the world thinks that modifications by their very nature, can be altered and so there are intentions to change them

Alongwith substance and attributes, modifications also exist, you cannot alter their course according to your wishes When we have such a faith we shall not cherish intentions to alter them

It has extensively been explained before that a modification exists for its duration, is immovable and is devoted to its own self like Parwati or a devoted woman No further explanation is needed here Still I ask those who want to change modifications according to their intentions, whether in the infinite flow of modifications they want to change modifications of the past, the present, or the future

The modifications of the past cannot be changed because they have already changed themselves they are past and gone One cannot therefore imagine to work out any changes in them Now remain the modifications of the present and the future The present modifications are in the process of happening What can be done in them ?

Even then if some person having his faith perverted, in his pride of doing thinks that he can change the present modification I ask him to consider whether it is possible to obstruct the birth of the present modification, when it is already born Its duration is of one Samay (smallest time-unit) only, after which it is going to disappear itself What will your effort do there ?

The other thing is that modification becomes the object of our incomplete consciousness after innumerable time-units of its happening When we think of digging and throwing

it away it would, of its own, be dug and thrown away in its due course

One can say that if not the modifications of the past and the present, one can change the modifications of the future at least To him we say that the future modifications do not exist at present How can you change them ?

On this, if it is argued that sinful modifications will be stopped from happening and meritorious modifications will be brought to happen the question about determining the nature of modifications will spring up Who will decide which modification is meritorious and which not ? People have different likings, accordingly this decision of good and bad, if not impossible, is surely difficult

If somebody says he would decide according to his liking, it is a different matter if he assumes the alleged responsibility of doing something in his own future modifications, but the world wants to change the modifications of non-self entities to suit its likings How can one decide the desirability or the undesirability of their modifications ? There are other creatures in the world and there will be conflicts in their desires

Secondly, do you know the exact nature of the future modification so that you may decide what modification to change and what to bring about ? If not, this pride that one did not allow some modifications to take shape and brought about others stands smashed, for how will one decide that the modifications that have taken shape were not going to be born and others were destined to be It is just possible that whatever you say you have done, was that which in fact, was destined to happen

It is impossible to prove that one can effect any changes in the future modifications As such what is the good of this futile discussion ? Ultimately the best to be accepted is that every substance retains its own attributes assuming

its own sequence bound modifications, and does not change into other substances and modifications whatsoever

(2) Question —If one substance does not bring about any change in the other, how does this constantly changing universe operate ? Who does it ? What will happen if this sequence sometimes stops its function ? Who will determine when this sequence should be slow and when fast ?

Answer —Every substance assumes modifications, assuming modifications like continuity are inherent in its nature, it does not stand in need of any non self element in this process of change, for nature of substances are not at all dependent on others The question of this process of change coming to a standstill does not arise, for that process is the very nature of things Process of ever changing is the natural course of every substance There is no problem of its being before or after its own time for each modification occupies one Samay (smallest time-unit) only The question of any modification continuing for two time-units does not arise and there is no possibility of the question of a modification lasting for less than one time-unit

Now the problem who does all this remains The answer is that each substance has infinite powers, they operate continuously in their natural order automatically

(3) Question —What are those infinite powers which bring about all these events ?

Answer —Can infinite powers be counted ?

(4) Question —Please let us know something

Answer —Bhav Shakti (भावशक्ति), Abhav Shakti (अभावशक्ति), Bhav-Abhav Shakti (भाव-अभाव शक्ति), Abhav-Bhav Shakti (अभाव-भाव शक्ति), Bhav-Bhav Shakti (भाव-भाव शक्ति), Abhav-Abhav Shakti (अभाव-अभाव शक्ति), etc

(5) Question —What is the contribution of these powers in the origination and destruction of modifications ? *Please explain in brief*

Answer —Each substance has a power by which it exists with its present modification, that is to say it has its own definite state of being This is called Bhav Shakti Each substance has such a power also by which no other state except the present modification operates This power is called the Abhav Shakti

Each substance has every moment a definite modification and not any other, on account of the above two powers

(6) Question —Who feches the modification at the fixed time and who removes it from that after one Samay (smallest indivisible part of time) ? Who is the controller for the modification appearing in its own time and disappearing after one Samay ? If the modification does not appear in its time-unit, who will bring it and if does not disappear after that time-unit, who will remove it ? In that case either the substance will be bereft of modifications or there will be two modifications in one and the same time-unit

Answer —You have not to worry about it It would never happen for every substance has such a power as would eliminate the present modification in the next time unit That power is called Bhav-Abhav Shakti There is still another power by virtue of which the modification of the next time-unit, will as a rule assume shape This power is called Abhv-Abhav Shakti

There is a power in the substance by which a substance containing eternal power of having a modification will positively have that modification in its own time-unit That power is called Bhav-Bhav Shakti Likewise, there is also such a power in the substance by which a substance not containing eternel power of having a modification will never have that modification That power is called Abhav-Abhav Shakti

The above six powers of substances definitely lead us to the conclusion that whatever modifications of a substance is to operate in whatever time-unit according to the power of the self, that modification will come to happen of its own accord, at that very time unit, and like that only No outside element has anything to do in this process

In Atma Khyati commentary of Samaysar, Acharya Amrit Chandra has described forty-seven powers of the soul The elaboration of Shri kanji Swami on the above has been published in Atma Prasidhi (Hindi) and Atma Vaibhav (Gujarati) Those inquisitive to know more about these powers of the self should satisfy their longings from there A more detailed discussion at this stage is neither necessary nor logical

(7) Question —When we cannot change our own modifications, how can we remain their creator ?

Answer —When we say that we cannot change our own modifications, it means that we cannot alter their fixed course of operation It does not mean that we are not the creator of those modifications In answer to question No (6) the six powers that have been elaborated are the inherent powers of the substances themselves It is on account of these that modifications come to happen at their own time-units As such a substance is definitely the creator of its own modifications

The Jain scriptures have one more relative concept in which a modification is the creator of itself, not the substance In relation to the eternal self-power that substance or that attribute is termed as the creator of modifications, and from the point of view of self-power of the time-unit only the ability of that time-unit, being determinent of the deed, modification is called the creator of modification This is the highest and absolute manifestation of the independence of modifications, which proves the truth of the sequence bound modifications of substances

Change is the inherent nature of substances and nature is always irrespective of the non-self elements As such no substance has anything to do with any other non-self entity in its course of modifications No substance is even for one time-unit without its modification If this course of modification stops even for one time-unit, the substace will lose its existence This process of change-flow of modifications is the substance itself

In the absence of this changing nature the substance itself will lose its existence – its own being Just as if the blood that runs in the body ceases to run, the eventuality of death of a person comes up with the stoppage of the beating of the heart, in the same manner if the modification of a substance ceases to assume shape even for one time-unit, that would mean the death (non-existence) of the substance Alongwith the non-existence of the substance the eventuality of the non-existence of the whole universe will come up, for the universe is the name of the mass of the six substances

Just as blood runs ceaselessly, does not become tired, for its life is running itself, its natural modifications are ceaseless speed, in the same manner a substance does not experience any difficulty in its process of modifications, because eternal modifications are its life

It is not a problem for the substance to find these new modifications every moment They come up from its inherent nature automatically, they have not to be brought, they do not stand in need of any other substance for this natural process If they require the assistance of non-self entities positively or negatively, the substance will become dependent, its very nature will stand questioned, because nature does not require the assistance or otherwise of any other being Nature will not remain nature if it has to rely on non-self entities It is on account of this that it has been said —

''यह जगत स्वय परिणमनशील, केवलीज्ञानी ने गाया है ।

i e , the whole cosmos is an itself changing This has been glorified in the preachings of the Omniscient Being '

"होता स्वय जगत परिणाम, मै जग का करता क्या काम ?

The universe assumes different modifications of its own, what am I doing in this natural process of the cosmos?

(8) Question —Where is our independance, if we cannot do anything in the non-self ?

Answer —Does independence lie in doing something in others ? When it is said that one substance cannot do anything in the other substance, why do you arrive at this conclusion alone that you cannot do anything in other substances ? Why don't you conclude that others also cannot *do anything in your being ?*

When you consider this, you will enjoy independence and feel that nobody can do any harm whatsoever to you.

When it is said of a State (kingdom) that nobody can loot anybody, kill anybody, or make anybody unhappy, nobody calls such State as bad but calls it a good one

Just as a murderer or thief alone can call a State unworthy, because there is no freedom to kill or loot anybody, in the same manner only an extrovert suffering from the pride of doing things can find fault with the scheme of things, in which he cannot do anything in the non-self

The truth of the sequence bound modifications is an indicator of independence One who accepts this intelligently develops faith in infinite independence Who will not be happy to realise that his happiness and unhappiness, life and death, good and bad, in fact everything is under his own control, there is no outside intereference in it ?

It should be understood that one who is not happy to understand this, is a person with slavish mentality or with mentality to keep others in slavery The principle of

sequence bound modifications includes a declaration of eternal independence

(9) Question —Persons with correct faith are also found to assert "I have done this, I have done that"

Answer —Yes it s correct that persons with correct faith also use such terminology but they do not believe like that Their faith is always in accordance with the nature of substances, for to say so is conventional and to believe it, is perverted faith

Just as a person with right faith is observed saying wife, children, house property and other associations of his own, but his belief is that all these do not belong to him Likewise the practice of conventional speech is found in them but their faith does not become perverted only by saying so, because perverted faith is a fault regarding one s belief

In this context ideas of Pandit Todarmalji deserve our attention —

' Just as an accountant indulges in all sorts of functions of the master of the shop, calls the work his own, feels joy or otherwise, does not consider that he is in anyway different from his master, but in his heart of hearts he believes that the work is not his own Such an accountant is an honest man If he steals something from the establishment and treats that as his own he would be a thief Likewise one may assume modifications indulging in merits and demerits according to fruction of the karmas, yet in his inner-self his faith is that it is not his work If he accepts body-based rules of conduct and abstinence as his own, he turns into a person with perverted faith '[1]

(10) Question —This means there is difference between the faith and statement of a person with correct faith ?

---

1 Rahasyapuran Chitthi (Mokshamarg Prakashak, Page 342)

Answer —Yes, it is there but this is due to the scheme of things, not the impurity of the heart of an introvert, for the faith of the introvert is in accordance with the nature of substances and his assertions are according to conventions of the Society

Considered from the point of view of the scheme of things - wife, son, house, property etc , do not belong to anybody, yet the convention of calling them one s own is prevalent in this world Faith is directly related to the nature of things and speech is a matter connected with worldly beings As such the faith of the introvert is according to the nature of things and speech according to common usage of the world

At the beginning of the commentary (Atma Khyati) of Samaysar Acharya Amrit Chandra writes, "I may achieve my own spiritual bliss - perfect purity - as a result of preparing this commentary In the end of the commentary he writes "Amrit Chandra Acharya engrossed in his own-self, has not done anything in the accomplishment of the commentary

Pandit Todarmalji has also given expression to such feelings in Samyakgyan Chandrika Both Acharya Amritchandra and Pandit Todarmalji were spiritual souls Whatever they have said is, without any shadow of doubt true As long as the practice of speech is there, this difference between faith and expression would remain

Bharat Chakarvarti with absolute right faith called the splendour of the six regions his own, but did not regard them like that This is the truth of the background of states of the fourth, fifth and the sixth stages of spiritual development (Gunsthar) It is very necessary to know this Without the acceptance of this truth, the misgivings will continue

(11) Question —When prosperity and adversity life and death - all are definite, happen in their own time-units,

then the question of premature (untimely) death does not arise The last verse of the second chapter of Tattvartha Sutra contains specific reference to untimely death

Answer '—Death with poisoning etc is called untimely death This assertion is in relation to the fetching of age karman varganas before their fruction or reduction of the duration of the age, or it is from the point of view of death before the completion of the age, not from the point of view of the nature of things, because the person who has passed away has died just at the time that was reflected in the consciousness of the Omniscient Being As such that is death in its own time, not premature

Reduction of the duration of the age has been referred to in Tattwartha Sutra also The verse in question is —

''औपपादिकचरमोत्तमदेहाऽसंख्येयवर्षायुषोऽनपवर्त्यायुष ॥[1]

Ages of heavenly beings and hellish creatures with Uppad birth, persons destined to attain Moksha from same life phase and residents of Bhogbhumi with age of innumerable years do not suffer from reduction in the same life phase '

Age is of two kinds - (i) Bhujayman age and (ii) Vadhyaman age

The age that living being is enjoying is called the Bhujyaman age and the age that will be enjoyed in the next life phase, though determined, is called the Vadhyaman age

The age to be enjoyed in the next life phase can be reduced in the case of all the creatures, but that which is being enjoyed cannot be reduced in the case of persons specified above That is the purpose of the Sutra

King Shrenik attracted thirtythree Sagar age-karmas of hell which was reduced to eightyfour thousand years, but all this happened in the previous life-phase, after entering hell-phase of life its reduction is not possible While leaving

---

1 Tattwartha Sutra Chapter 2 Sutra 53

aside beings referred to in the above Sutra, others can reduce their span of life in the same life phase The whole talk is about the reduction of age which does not make any difference in the definiteness of sequence bound modifications

Just as when we return some articles purchased from a shopkeeper, he accepts those articles that are in packets but after the packet has been opened he takes back some articles while does not take others, likewise reduction is possible in the age, the consumation of which has not taken place, but once the age as described in the Sutra, begins to be lived, reduction in age span is not possible

This does not make any difference in the orderliness of time, other causes are also not neglected because the reduction in age also takes place in relation to other causes

In reality this is a proposition of reduction in age and not of untimely death

In this context the following version of Jinendra Varni, writer of Jainendra Siddhanta Kosh deserve our perusal —

"Fifth question relates to untimely death Death with poisoning etc , before time is callad untimely death In karma philosophy the increase or decrease in the tenure of old karmas are called 'Apkarshan' and 'Utkarshan respectively and the change of the nature of karma Prakriti is called 'Sankraman' To bring karmas in the state of fructions before time is called 'Udirna and to shed them before time is called 'Nirjara

It is not correct to doubt that all these assertions of the scriptures are opposed to sequence bound events, because the answer to that is the above thinking-process which, when it comes, events take shape automatically and accordingly Self-poisoning or other drastic steps are taken only when one is very angry, not in its absence Same applies to Apkarshan, Udirana and Nirjara etc , because the

meaning of untimely death is nothing but the bringing of age karma in the forefront

It is called untimely only because the attracted age span could not complete its tenure In fact there is no such karma whose tenure is commensurate with the karmas already settled Even in small creatures having no mental development such reductions etc do happen The modifications of substances happen according to mental inclinations from time to time As a result thereof, new bondage of karmas and reduction in their tenure occur as a matter of course The modifications leading to reduction in tenure are the same as those of bondage The modification of one time-unit resulting in bondage, brings about likewise Utkarshan, Apkarshan etc As such sequence does not stand challenged on account of these [1]

(12) Question —Why do you say that every death occurs in its own time-unit, as seen in the consciousness of the Omniscient Being because such an assertion implies that untimely death must also be a fact ?

Answer —It is not a fact it is said like that Such statements are in relation to Apkarshan, Udirana etc It can also be said in relation to the incomplete sentience For example - There is ten litre water in a pot and there is a hole in it; water leaks with the speed of one litre in an hour If a mathematician is questioned about the time during which the pot will be completely empty he would only say that it would take ten hours However if an astrologer is asked the same question, he will say that the pot will be empty in five hours, because he knows that then the pot would be broken by the push of a boy and all the water will flow away

Now according to mathematician the event of the pot being empty will be called untimely, but in relation to the astrologer or the exact nature of events, it would be said

1 Shantipath Pardarshak Page 123

that it was destined to be so, everything has happened in self time-unit according to future inevitability and with suitable causes

Likewise take the case of a criminal who has been sentenced to ten years imprisonment When he asked the judge, the pleader or the jailor, when he would be released all answered in one voice that he would be released after ten years This can also not be termed untrue But when an astrologer is asked the same question, he will say that the criminal will be released after five years, for he knows that after five years the Head of the State will be blessed with a son and all the prisoners will be released as a mark of above happiness

The statements of the judge and others are on the basis of the judgement delivered and that of the astrologer on the basis of reality As such that is real while those of the judge and others relative

In the same manner take the case of a man who has the bondage of the age of eighty years and at the age of forty it is to be shedded or terminated At the age of twenty he asked the astrologer, whose limit of clairvoyance was not more than ten years when he would die He assessed the tenure of his age with his clairvoyance and told him that he would die at the age of eighty When an Omniscient Being was asked the same question he said that he would die at the age of forty One of these assertions appears to us to be false but they are not so they are relative statements

In relation to incomplete clairvoyant perception, we shall call it untimely death, and in respect of omniscience the death will be regarded to have occurred in its due time

Considering the health of the person in question, we hope that he would live upto eighty years but when he dies of self-poisoning etc , at the age of forty, we say that the death is untimely What is the basis of our knowledge that he had

to live for more than forty years ? Without this knowledge, to call the death untimely is nothing else than mere assertion

It is very clear from the above discussion that the event of death has happened in its due time, there has been no change in it, the difference lies in its expression only

Words in Hindi are made negative by adding 'A' (अ) to them Akal (अकाल) is also a word It means some other reason different from Kal (काल) (time), for the word Kal (time) has been used here for one aspect

The event of death Is caused by many reasons, time is one of them All the reasons cannot be included while stating a particular happening All statements, thus, are with one predominant reason When time is thus made predominant the event is called timely death, and when time may not appear to be predominant and something different like poisoning etc , may appear to be so the death is called untimely The definition of untimely death is, death due to poisoning etc

The conclusion desired from all this is that the word 'untimely is not an indicator of time, but of reasons other than time

When someone dies, we ask, ' He was alright till yesterday What happened to him suddenly ? The answer we get is that his time had arrived Who can save one whose time has arrived ? If some other reason could be known, the remedy could be made

However, when some one dies of poisoning, accident or other reasons, nobody says that time had arrived, on the other hand people say that he was alright when he left home but somebody poisoned him or whatever happened to him, is alleged as the reason of his demise It is also said that he was a prey of untimely death

This way, untimely death indicates other reasons than time and not that it was untimely

Thus it is very explicit that the truth of sequence bound modifications is not affected at all by the concept of untimely death

(13) Question —What is the harm if we accept that according to omniscience, every event is sequence bound and according to our consciousness not so because the Omniscient Being knows the future, while we do not ? Theory of relativity or multifacedness also stands established if we accept like that

Answer —The nature of things cannot be of two kinds by our acceptance It is as it is, and we have to understand it as it is, we have not to impose our thoughts on it

The omniscience of Kewali Bhagwan knows and sees clearly the sequence bound nature of the modifications and we know the same from the scriptures, Anuman Gyan and by reasoning He knows clearly what modification of any substance, when, with what method and with what causes will take place, while we only know that substance, space time and condition as also instrumental causes of every modification of every substance is fixed and definite, but do not know the whose when what, and how of the events to happen

'The future modifications are also sequence bound'— knowing this if we have no knowledge which modification will follow which how can they become non-sequence bound so that we may be able to say that according to our knowledge, modifications are not sequence bound

This only proves our ignorance, not the unsequence boundness of the modifications What right have we to impose our ignorance over modifications ?

Please think for a moment The sequence of Sunday and other days of the week is fixed Some people know this sequence, they well know which day will follow what and also that these will follow the same sequence in future, but some people do not know this Then will the days be sequence bound according to the consciousness of those who know them and will be indefinite and not sequence bound according to the consciousness of those who have no such knowledge or wrong knowledge ?

I am confident this would not be acceptable to you for there can be no effect of their knowledge, ignorance or wrong knowledge on the days ? They will follow their own course of sequence In the same manner what difference do omniscience, incomplete consciousness or ignorance make in the sequence bound nature of things as regards modifications ? They will remain as they are

The scheme of events have no relation with the states of consciousness lack of it, incomplete knowledge, complete consciousness or perverted consciousness These do not make any difference in it On the other hand consciousness knows the scheme of events or things as it is – whichever consciousness knows it completely is the right consciousness That which knows it incompletely is incomplete consciousness that which knows it pervesely is perverted consciousness and that which does not know it is lack of consciousness

As such to say that sequence bound modifications happen according to omniscience and without sequence according to our consciousness, is to say, I am also correct, you are also correct without understanding the real nature of sequence bound modifications, is a childish attempt This is not multifacedness

In the discussions on the fundamentals in Jaipur (Khania), all the great scholars of both the groups have accepted with one voice that every event happens in its own

time The reference to this is as below in Jaipur (Khania) Tattva Charcha —

"1 **Acceptance by the other party that every event takes place in its own appointed time**

Beginning this the other party has accepted on the basis of five proofs from the scriptures as referred by us in the first and second answers, that each event takes place in its own time, we are glad at it We hope that the whole Jain community will feel happy over it for the fact that each deed happens in its own time is a truth and reality and that is the life of Jain religion and the scheme of things If we do not accept this, we can neither establish the omniscience of the perfect consciousness nor the cause effect principle which is commensurate with the nature of things themselves

The words in which the other party has in their counter objection No 3 accepted the principle of actions happening in their own time, are as follows —

'We know that Jinendradeo by virtue of his perfect consciousness knows the time of the origination of every action, for Jain culture has accepted that an Omniscient Being has the power of knowing all the modifications of all the substances of the past, present and the future, all simultaneously On the same basis we also accept that the origination of an action takes place in the same time in which that is being reflected in the omniscience of the Perfect Being

2 **Omniscience is knower, not doer**

Alongwith above acceptance the other party has expressed as follows — 'The origination of the action in whatsoever time it happens is not on the basis of the omniscience of the Supreme Being, because the function of omniscience is merely to know the modifications as and when they occur, the event itself is not the function of omniscience'

This statement also being in accordance with scriptures is acceptable, we however want to add this much to it – 'Just as whatsoever action takes place, in whatsoever time, omniscience only knows it as it is, likewise it also knows the instrumental causes thereof

Nobody has anything to say against the concept that *omniscience is not the creator but only knower of any event* whatsoever "[1]

This proves that every event happens in its own time This fact is accepted by all

Now remains the point of multifacedness Relativity or multifacedness operates as a matter of fact automatically in the scheme of substance It is not at all necessary to forcibly change the nature of things to establish it

'Modifications are all sequence bound, not otherwise, *and attributes are all without any sequence, not* otherwise These are relativity expressing positive and negative *approaches If we express it more clearly, we can* say that a substance is without sequence in respect of attributes, and sequence bound *in respect of modifications*

This way the theory of relativity applies in a substance which is a mass of attributes and modifications, as writes Amritchandracharya in Atma Khyati —

"क्रमाक्रमप्रवृत्तविचित्रभावस्वभावत्वादुत्संगितगुणपर्याय ।[2]

That soul or any substance is such as has accepted sequence bound modifications and attributes without any *sequence, both of which constitute its very existence* "

Substance, here, has been called a mass of attributes and modifications, nature of attributes being without sequence and modifications sequence bound If sequence

1 Jaipur (Khania) Tattva Charcha First Part Page 249
2 *Samaysar Verse 2 Tika*

and its absence have to be applied in modifications only that would be another point of view

Each substance has infinite attributes and each attribute has a modification of its own at every time-unit From this point of view, each substance has infinite modifications in one time-unit without any sequence One attribute, on the other hand, has infinite modifications in infinite number of time-units, these happen sequence bound – one at one time-unit only

Thus modifications can also be said to be sequence bound and without sequence but let us remember that by accepting the sequence and its non-existence from this point of view, the definiteness of the sequence bound modifications is not at all affected

Tattvartha Rajwartik contains the same proposition as below —

"And those modifications happen at one and the same time and are sequence bound also The modifications of the soul happening at one and the same time, phases of life, sense, body, sex passion, consciousness and abstinence and others are concurrent modifications, and greed etc , states of heavenly phase and others and childhood etc are sequence bound modifications [1]

'Sequence and 'non-sequence are used in two ways Firstly sequence means one after the other and non-sequence means altogether Secondly sequence means one after the other and that too definite, altogether systematic and in the manner 'this after that and non-else Non-sequence means unsystematic, nothing definite, any modification after anyone

In both the above interpretations, sequence and non-sequence both happen according to the first interpretation,

---

1 Tattvartha Rajwartik Chapter 4 Sutra 42 Page 259

while in the study in hand the sequence bound modifications have been expounded with the second interpretation in mind Accordingly modifications take shape according to a fixed sequence, not without that This correct single facedness applies here and it is desirable to the multifaced Jain philosophy

Single facedness is also of two kinds - correct single facendness and false single facedness Multifacedness, likewise is of two kinds which have been elaborately discussed previously in 'Kramabaddha Paryay A Study It has also been elaborated that Jain philosophy is correctly single faced and correctly multifaced

Correct multifacedness applies to matter which is a mass of substance and its modifications, and correct single facedness applies to one point of the matter which is a mass of substance and its modifications, that is it applies to substance or its modifications

Since the subject of discussion here is modifications, correct single facedness applies to it Modifications are all sequence bound only, this is correct single facedness Attributes are without sequence (all being parallel), this is also correct single facedness

Attributes and modifications both are parts of the substance, which is the whole Correct single facedness comprising perspectives caters to parts and correct multifacedness covering all aspects caters to the substance as a whole Attributes and modifications are parts of the substance, as such they assume correct single facedness and substance which is a mass of attributes and modifications, being a whole, assumes multifacedness

Multifacedness operates in a substance which is a mass of sequence bound modifications and attributes without any sequence

We have shown the state of sequence, and non-sequence in modifications also, from some point of view and that Aklankdeo has observed like that Still if you insist on applying sequence and non sequence in modification only, we shall ask you to apply eternal, non eternal multifacedness in modification only or to apply it in substance without modifications

As a matter of fact eternal, non-eternal multifacedness applies to substances being masses of attributes and modifications, not in modifications alone, not even in substances alone

For example, substance seen from the intrinsic nature of things is eternal, while it is transitory from the point of view of modifications Can eternal transitoriness apply in substance alone without its modifications or in modifications alone ? No Then why insist on applying sequence and non-sequence on substance or modifications alone ? The multifacedness of sequence and non-sequence will also apply in substance being a mass of attributes and modifications

Without understanding the true nature of relativity (multifacedness) it is no good applying it anywhere One should understand its true nature before applying it

(14) Question —In the context of untimely death, you showed that events of death etc , happen in their own appointed time-unit according to omniscience by giving the example of water of the pot and criminal in the jail, but according to astrology and incomplete consciousness, whatever future regarding death etc , is shown, can be changed by reduction of age span or other causes It appears from these that according to omniscience modifications are sequence bound and according to our own consciousness not so ?

Answer —It was proved by the above examples that events of death and other modifications happen in their own

appointed time-units, but their narration is in two ways, it was not shown that some modifications come to pass in their own time-units, while others do not happen in their time-units

Death without reduction in tenure and with completion of age-duration is called timely death, while death due to reduction in the tenure of age is called untimely death

Untimely death does not mean death happening without its own time, but that which happens due to reduction in tenure or other causes The name 'untimely death due to reduction in tenure etc is its name only, in reality every event happens in its own time

Pande Rajmalji, the commentator of Kalash, writes about Moksha and Right Faith as below —

' It has been noted in omniscience that such and such person will attain Nirwan after the lapse of so much time Though the soul itself attains correct faith, but without time fruction even if crores of attempts are made, the soul does not attain correct faith ' [1]

No event happens anew it exists already is definite, it only appears in its own time

The same thoughts have been given vent to by the famous scientist of relativity Einstein as below —

Events do not happen they already exist and are seen on the time machine '

(15) Question —There is reference of untimely perspective in religious texts What is the harm if we accept that events happen in their time-units from timely perspective and from untimely perspective untimely also ?

Answer —Untimely perspective does not mean that an event when it does not happen in its own time-unit, it

1 Samaysar Elaboration of Tika of Kalash 4

happens without its due time (अप्राप्य) Events happen when all the five causes meet together, but when they are described with one cause being predominant, other causes are kept in the background but they do not cease to exist

For example, Nisargaj Right Faith does not develop without having preachings from the true saints, and Adhigamaj Right Faith also develops with support of the soul-nature even then the faith which originates due to preachings is called Adhigamaj and where apparently context of preaching is not present, the faith is called Nisargaj Right Faith

In the same manner, the origination of an action wherein self-effort and other reasons except time are predominent, is called the subject of untimely perspective, and where time is predominant, that is called the subject of timely perspective This same truth is expressed by saying that an event happens in its time from timely prespective and not in its time from untimely perspective

However, this never means that the event came to happen before its time

(16) Question —While describing timely and untimely perspective, Pravachansar giving the example of mango, clearly states —

"From timely perspective the soul substance is based on time in the manner of a mango which ripes in summer, and from untimely perspective it is not based on time in the manner of the mango being ripened by artificial heat "

Answer —Yes it has been clearly stated, but what is its meaning ? How did you arrive at the conclusion that the mango ripened by artificial heat has been so ripened before its time ? Did you know when it was to ripen ? Just possible the time of its ripening was the same as that in which it has ripened and the instrumental cause was also

artificial heat How can you say that it ripened before time, without knowing when and how it would ripen ?

Not only the time of every event, but all causes including instrumental are fixed and definite, the event happens when all meet together When the event is destined to happen or whatever event is destined to happen, all the causes are present together, not that some may be present at one time and some at other They are called Samvay, because they meet together at one and the same time

In the ripening of a mango on the branch of the tree human efforts of giving artificial heat etc , are not seen Therefore, though it has been called self ripened on the arrival of its own time, from the point of view of timely perspective yet seasonal heat as an instrumental cause was present In the mango ripened under the layer of straw, the human effort of applying artificial heat was seen, as such time has been subordinated and other reasons e g , human effort artificial heat etc , being predominant, it has been said to have ripened from untimely aspect by causes other than time

Here untimely does not mean before its appointed time, but it means a mass of human effort and other causes, except time The word 'time also, stands for an instrumental cause called the arrival of the exact time of the happening of an event (Kallabdhi) The rest of the four reasons had to be given a name and untimely was the best that could be given

For example, just as the five substances different from animate beings are called inanimate, in the same manner the mass of four instrumental causes different from time is called untimely As such timely perspective means saying things in respect of time (Kallabdhi) and untimely perspective means saying things in respect of other instrumental causes other than time

The matter is somewhat subtle but deserves understanding Without understanding this the mystry will not be explicit Though subtle, it is not such as may not be comprehended It can be understood if one tries to understand it faithfully and with minuteness of operation of consciousness

The concept 'sequence bound modifications' is not opposed to timely or untimely perspectives These perspectives only support it

In this context, the following assertion of Jaipur (Khania) Tattva Charcha is also worth attention —

"The fact is that timely perspective has time relativity and untimely perspective has relativity of other instruments than time

When other instruments are subordinated and an event is viewed mainly from the point of time that becomes the subject of time aspect and when time is subordinated and the event is viewed chiefly from the point of view of other instruments drawn from other usages or relativity then it becomes the subject of untimely perspective

Thus one and the same event becomes the subject of timely aspect as well as untimely aspect If it is not accepted like this, it would not be relative thinking

It is clear from the above statement of Acharya Amritchandra that it is never established that some modifications are sequence bound while others are not On the other hand the proposition proved is that all events or actions though sequence bound, become subjects of timely and untimely aspects viewed in different relations [1]

(17) Question —Are such usages prevalent in the world ?

Answer —Why not ? Usages like calling other instruments except time as untimely are found in scriptures, which

1 Jaipur (Khania) Tattva Charcha, Part I Page 351-52

is clear frcm the example of animate and inanimate beings Such usages are prevalent in society also We use the word non-Jain for all the religionists other than the Jains 'Non-Jain includes the Hindus, the Mohammedans and the Christians When we say that a person is non-Jain, he can be a Hindu a Mohammedan, a Christian or belonging to any other community

When we say such and such a work was accomplished with the help of non-Jains, our reference is to many communities except the Jains When we do not have any hitch in such usage, why object to non-time meaning remaining instruments other than time ?

If we did not have this meaning of non-time in our minds uptil now, it does not mean that it is not correct We do not know so many things, do they become false only because they do not exist in our consciousness ? Is the godly scheme of things conducted on the basis of our poor incomplete consciousness ?

Does this aspect not deserve deep thinking ? If yes please think over it seriously Everything will be clear by so doing

(18) Question —'Every event is fixed and pre-determined, no alternation can be made therein ' If this principle is accepted, when the world knows of any eventual or possible disaster, an atmosphere of fear will grip this world, because according to the concept of 'everything difinite no possible remedy to check the disaster can be made

Though by not accepting the concept of 'everything definite', any effort made by us may not be successful, but hope of possibility of success continues and atmosphere of disappointment does not overpower us

It is said that life depends on hope The whole world is astir with hope, if there is no hope it would be difficult to

live in this world and there would be no zeal in all the efforts made for success

A bird collects straw and with great efforts makes a nest, however if it is somehow or the other destroyed, it again starts its efforts to construct it The only basis for its effort is hope, a man who has lost hope can accomplish nothing important in life because his mental strength is shattered If mental strength is broken, all is lost, because success can be had only with a hope for success Therefore, be it so that all modifications are sequence bound, even then to avoid the atmosphere of disappointment and to have a stream of hope in our hearts, it is better not to accept the principle of sequence bound modifications

Answer —The true understanding of the nature of things cannot constitute an atmosphere of dejection or fear Such an atmosphere is based on ignorance and passion Fear itself is a passion, it is included in twentyfive passions

Budhjan a poet of spiritualism asserts —

"I have no fear, since I have known this world I have arrived at definite conclusions that whatever is destined to happen, with whatever assistance in whatever time shall so happen, it cannot be avoided As such I have no fear

Here Budhjanji asserts that the foundation of his fearlessness is the principle of sequence bound modifications *He proclaims clearly that he has no fear for he has known truth about the scheme of things in this world What is this* true position by knowing which Budhjanji has become fearless ?

It is this Whatever modifications of any substance are destined to happen in whatever time, with whatever means of whatever qualities, those same modifications of the same substance will happen in the same time, with the same instruments and in the same manner No alteration is possible in them They cannot be adjusted backward or

forward even by a single time-unit He has arrived at this decision and has become fearless on this basis

He has become fearless on the foundations of truth, not on the basis of this myth that some changes may be possible, if efforts are made in that direction He was not an ordinary human being moving in the world of imagination, he was a sentient soul which had understood the nature of things and had become fearless The fact is that fearlessness comes out of the basis of truth, not out of imagination

Suppose there are sentient and non-sentient persons sitting somewhere together, and a bloody man-eater lion comes in There is no chance to run away and no remedy to save their lives The sentient being, on such an occasion, shall remain calm and fearless on the basis of the above principle and insentient being will be completely dominated by fear, and will make hopeless attempts to save himself, but nothing is going to happen only that which is destined to happen will happen

It is just possible, both may start remembering God, may start reciting Namokar Mantra, both may appear to be fearless The onlookers will observe them exactly the same, but their thoughts have a world of differences This difference cannot be seen from outside, for the difference lies in the inner-selves The difference is on the basis of their thinking The basis of the fearlessness of both is different

The insentient with perverted faith thinks that by recitation of Namokar Mantra and remembering God some heavenly being will come and offer him protection, because he has read such stories in religious texts as reveal that some religious man was in trouble, he remembered Namokar Mantra and gods offered him the protection that he needed He is also sitting and pinning his hope on this, recites the Mantra loudly appears fearless outwardly, but internally he is oppressed with fear, because his faith is not so strong as

to assure him that god would come definitely He is troubled by the thought that somehow the god may not come at all If he had some other remedy in view he would definitely not remain idle and risk his life in the hope that Namokar Mantra will do the needful His faith in Namokar Mantra is also not strong, it is his helplessness to have faith in it, it is on account of this that he cannot remain fearless

The narration of the Puranic text that gods had come to offer protection to some religious men, who recited Namokar Mantra can be true there is no need to doubt it it does not necessarily follow from this as a rule that whenever one is in difficulties and recited Namokar Mantra, heavenly beings will come and miracles will happen

Religious texts describe only the events that had happened The person referred to understood by his wisdom that such and such results follow such actions His faith in such belief is also shaky Had it been unshakable, why should he have been disturbed and oppressed with fear ?

The sentient being also recites Namokar Mantra, is unperturbed also, but the basis of his peace is not the faith in Namokar Mantra by which some heavenly beings will come to protect him He recites Namokar Mantra to save himself from vicious thoughts and restlessness of mind The basis of his fearlessness is the following line supporting sequence bound modifications —

हमकौ कछु भय ना रे, जान लियो ससार ।

I have no fear I have known the world

He does not depend on the hope that some gods will save him, he is fearless on the basis that if death is inevitable nobody can save him When the time of death arrives nobody can avoid it, if it has not arrived nobody can bring it by force If he has to die by particular means only, nobody

can change it and if he has not to die by that particular means, nobody can kill him

Alongwith the nature of substance, he has very well understood the nature of modifications also This is what is meant by 'I have known the world He is unperturbed on that basis

He has no desire to change the nature of substances, he also does not want to interfere in the course of modifications If some disturbance is visible, it should be thought that it is the weakness of conduct, not a fault of faith, for his faith has become completely pure by relying on the faultness nature of substances

In order to maintain other false hope, why do you want to commit the greatest sin of non-acceptance of Truth ? And hope is also an unhappy state, with hope present in the mind nobody has ever been happy and nobody can ever be Moreover its fulfilment is also not possible

Acharya Gunbhadra goes to the extent —

'आशागर्त प्रतिप्राणि यस्मिन् विश्वमणूपमम् ।
कस्य किं कियदायाति वृथा वो विषयैषिता ॥[1]

The pit of hope of every creature is so big that for its fulfilment the whole world is like an atom i e , like nothing Then creatures are infinite in numbers and each has infinite desires, infinite hopes if this world is partitioned how much would each get ? Thus it is not possible to fill this pit of hope it is vain to hope for it The only one remedy of being happy is to eliminate hope

In the absence of hope, there will be non-hope, not disappointment, like hope, disappointment is also a misery, but the non-hope that originates in the absence of hope is blissful You said that it would be difficult to live in this world without hope On this I say that sentient people

1 Atmanushasan Sloka 36

only want that it should be difficult for them to stay in this world. When do they want to stay in this world ? They want to attain Moksha by eliminating this world, as such they like such a state

That there would be no zeal in worldly affairs, is a good sign The result of true faith in sequence bound modifications is that this soul, becoming unenthusiastic in matters of this world, should follow the path of soul s salvation with zeal That is the true result of faith in sequence bound modifications If this happens what is the wrong there ?

If the power of the mind breaks let it break, soul force will arise Without the breaking of the power of the mind engaged in worldly affairs, soul force does not originate Why do you deny the concept of sequence bound modifications due to the fear that some disorder in the world may change the established order ?

Please do not refuse to accept this great truth on account of some fear or possibility of evil The daughter of the soverign monarch of this earth has come to wed you, do not refuse her It is an occasion of great joy, do not miss it, otherwise you will have to repent Cry a halt to all evil possibilities and for once accept this sublime truth after deep contemplation We have no selfish motive in pleading this It is for your own good It is for your welfare that I am saying this Such a feeling exists today, if that disappears tomorrow it is not sure whether somebody will be there to tell you these truths

(19) Question —When everything is sequence bound, why are you so much troubled in vain ? If it is destined that I should understand these truths, I shall do it and if it is otherwise destined I shall not understand them Why are you so impatient ? Why do you impose these forcibly on us ?

Answer ·—Your admonition why we should be perturbed and impatient is correct We do this not on your account, but on account of our own attachment We also want that we should not be impatient in vain in the anxieties about this world but we are helpless, such attachment overtakes us, does not remain without coming and it is not improper to have it in our background Completely detached Sadhus also have such attachment, how otherwise could the great religious texts be written ? However, this does not mean that this attachment is salutary Ultimately it is attachment only which produces impatience and restlessness In fact it is impatience and restlessness itself

As with the monks such attachment that whatever truths we have understood, and by which understanding we have obtained infinite peace the whole world should get that incomparable peace does originate in us also

(20) Question —Your wishful thoughts are alright but what will you do, if people do not accept your principles ?

Answer —What shall we do ? Nothing What can we do in non-self entities ? We feel pity for the world which is perturbed by the keenness of wit that wants to change modifications of substances Whatever, we therefore, know, we begin to speak, begin to write, those who are destined to be happy, hear, understand accept, become happy and peaceful Those who do not hear, do not read, do not think, do not accept, their fate is like that Knowing this we do not get ruffled

The same path has been ennunciated by our great Pandit Todarmalji, who asserts —

' Just as if a very poor man gets the Chintamani jewel, he may not look at it, just as if a leper is given nector to drink, and he may not drink it, likewise a creature oppressed

by the states of this world may get a chance of hearing sermons for the liberation of his soul, and he may not follow the path shown I cannot describe the magnificence of his misfortune, I only develop detachment in my thinking considering his destiny

I stop to rest with this pure wishful thinking that all the souls may become infinitely happy and calm, after knowing this great truth of sequence bound modifications, which is obtained from a vision towards our own supreme nature

---

Here, I put an example If we want to get our stomach operated, would we get it done by any body without knowing the details of the operator and the operation ? No we try to gather complete information about the doctor The doctor too, does not get ready, easily to do the work in which he is not an expert The question of operating apart, even if we want to get a shirt stiched, we try to search an expert tailor and the tailor, too, if does not know the stiching of a shirt, might refuse to stich it But the scope of religion is made so wide open that anybody, without understanding and knowing the truth or reality, gets ready to preach and he also finds listeners

Dharma Ke Dashlakshana, page 120
Dr Hukamchand Bharill

APPENDIX-I

SCME QUESTIONS PUT TO SHRI KANJI SWAMI AND HIS ANSWERS

Shri Kanji Swami who started a discussion on the subject of sequence bound modifications, a much talked of subject in this twentyfirst century has given answers to some pertinent questions put to him on the subject These are being reproduced here on his birth anniverssary on the basis of an evening talk this writer the editor of Atma Dharma, had with him in Bombay on 28-4-1979, im in the presence of thousands of spiritually minded persons

Although discourses of Swamiji on this subject have been published in a book Gyanswabhav and Geyaswabhav', yet this talk is being reproduced here so that inquisitive spiritually minded learners may have knowledge of his latest views on tha subject This was the purpose of this talk

"The foundation of religion is the Omniscient Being, without the acceptance of sequence bound modifications, the existence of an Omnicient Being cannot be established Religion itself begins with the acceptance of sequence bound modifications It is very essential to accept this great truth

Shri Kanji Swami uttered these words when he was told that a series of articles in connection with sequence bound modifications was being published in the form of editorials of the Atma Dharma and that it was to be published in the form of a book later on I told him that he had in a way re-established the principle of sequence bound modifications in this age and that it would be very useful to spread his latest opinions and ideas amongst the readers, in the context of their doubts and misgivings He was then requested to answer certain questions

Starting his discourse he said 'you ask me whatever you want to, I never refuse to answer My doors are always open to those spiritually minded people who are inquisitive I have no time for those who want to indulge in debates Nothing useful comes out of such debates Discussions are always welcome

In the Rahasyapuran Chitthi Pandit Todarmalji writes that co-religionists should always have discussions

You are doing a good thing in writing on the principle of sequence bound modifications At least people s attention will be drawn towards it Those, whose spiritual emancipation is near at hand, will have faith in it 'An Omniscient Being is the root of religion and this cannot be accepted without the acceptance of sequence bound modifications Religion beings with the acceptance of the sequence bound modifications Its acceptance is therefore very essential

Question —You call one who keeps his eyes on modifications only as a modification-minded fool

Answer —Do I say so ? It is in Pravachansar Gatha 93 —

'पज्जयमूढा हि परसमया'

Question —Sequence bound modification is also a modification Why is it necessary to decide it and accept it ?

Answer —It is necessary to decide and accept sequence bound modification, but it is not the subject of our vision

Remember one thing more Decision about modifications cannot be taken by leaning towards modifications, but by taking support of the substance itself Acceptance of the principle of sequence bound modifications comes with the support of the sentient nature of the soul It is, therefore said that our sentient nature alone is worth taking support, not the modification

Question '—Then should we decide and accept the principle of sequence bound modifications or not ?

Answer —Decide it by all means, but do not take its support When I ask you not to take support of modifications, you begin to decline to decide it I only say that the decision about the sequence bound modifications will be arrived at by taking refuge in the sentient nature of the soul Therefore, in order to decide the concept of sequence bound modifications take support of the sentient nature of the soul The acceptance of the principle of sequence bound modifications will be automatic with the support of the sentient nature of the soul Acceptance of sequence bound modifications is very essential, it is not at all necessary to lean on or to take its support

Acceptance of this great truth is a task of great human effort The whole vision changes with it It is not an ordinary thing It is the essence of Jain philosophy

Question —When everything is sequence bound, acceptance of sequence bound modification will come up, when such acceptance is destined to happen in our sequence bound modification How can we understand the truth of sequence bound modification before that ? Suppose it is destined that I shall understand this great truth, after infinite life phases, how can I understand it at present ?

Answer —With whose support do you say so ? Have you understood the sequence bound modification ? If not, what right have you to say so ? This question does not originate in the mind of one who has understood and accepted the principle of sequence bound modifications One who has faith in this truth does not have infinite life The faith in this truth eliminates further life phases One who has infinite lives remaining, cannot understand sequence bound modifications because his vision is not towards the sentient nature of the soul and this truth cannot be

understood without our vision looking towards our sentient nature

Future lives, as if, evaporate, as soon the principle of sequence bound modification is accepted with the support of the sentient nature With the understanding of this truth, one does not even remain the creator of his own pure modifications With the faith that modifications will originate in their own time, there is no worry about creating or doing them Fearlessness to the effect that not many lives are remaining, develops

This faith leads to the elimination of the vision of creation or doing and the sentient nature develops This is its result If the sense of doing or creation does not disappear, it should be understood that the principle of sequence bound modifications has not been understood

Question —You have just now told us that the principle of sequence bound modifications cannot be accepted with our vision on modifications, it would be understood and accepted with our vision on our own sentient nature Then where is the need of the understanding of the truth of sequence bound modification ? We shall take refuge in our sentient nature, that is all

Answer —If you can do it please do so by all means However, our vision does not stop looking towards modifications, without understanding the complete independence of modification itself The true understanding of sequence bound modifications does also not arise without our vision looking towards our sentient nature, and as soon as our vision looks to our sentient nature, the truth of sequence bound modifications is understood and accepted Therefore, the question of not accepting the truth of sequence bound modifications does not arise Before looking to our sentient nature, there can be an acceptance based on reasoning, but that is not real acceptance But this acceptance

based on reasoning is also necessary because without that the glories of modifications do not stop attracting beings, the vision does not abandon modifications as its centre

Question —So this means that we should first accept the truth of sequence bound modifications in our reasoning on the basis of wit and scriptures After that when our vision diverts itself from modifications and fixes itself on our sentient nature, then alone our faith in this great truth will be real and true

Answer —Yes it is exactly like that

Question —It is alright that we shall understand the truth of sequence bound modifications on the basis of scriptures but people say that this principle has not been enunciated in the religious books You have invented it yourself

Answer —No it is not like that References to sequence bound manifestations are many in the religious texts It is there in the Sarva Vishudha Gyan Chapter of Samaysar In the Atma Khyati commentary the original text is (Krama Niymit) (orderly sequence)

Question —What do you mean by orderly sequence ?

Answer .—In the word Krama Niymit', Krama' means in a fixed order and Niymit means definite Whatever modification is to appear at one particular time-unit it would definitely occur there There can be no change in it

Question —It is there in Samaysar, but is it there in other religious texts also ? Samaysar is your own Shastra (book)

Answer —This is well said, How is Samaysar my book ? I only read it It is written by the great Digamber Acharya Kundkunddeo

In Pravachansar verses 99, 100 101 and 102, it has been elaborated 'The moment of origination and 'self moment'

have been mentioned With the example of the spatial units, the flow of time has been explained For example, wherever the spatial units are, they remain there, they cannot be turned backward or forward Likewise, whatsoever modifications are destined to happen in whatsoever time-units these will happen then only, it is not possible for them to happen before or after

Every modification is self-existent, without any instrumental cause In the bondage chapter of Samaysar modification has been shown to originate without any other means

Question :—'Modification is without any other instrumental cause', yet how is it possible that one particular modification will follow the other ?

Answer —What is there of not being able to happen ? The truth is that one particular modification will follow after the present one, whichever is destined to happen will happen Has it not been explained by the example of pearl necklace ? The pearls in the necklace shall remain where they are If we try to change their positions backward or forward, the necklace will be broken Likewise whichsoever modification is destined to happen in a particular time unit it would happen at that time-unit only If we try to change it backward or forward, the scheme of the universe will be disturbed What is the reason for its becoming backward or forward ? It cannot change its course backward or forward without any reason If there is any reason the modification will lose its nature of being without any reason

Question —Pravachansar also belongs to Acharya Kundkund Are there no references to this principle in the texts of other Acharyas ?

Answer —There are They are in verses 321 to 323 of Kartikeyanupreksha The subject has been discussed in all the four Anuyogas of Jain scriptures, in some form or the other

Then the principle of omniscience has been enunciated in all the religious texts If sequence bound modifications *cannot be comprehended directly, it should be understood* on the basis of omniscience 'Whatever the Omniscient Being has seen shall happen ' This only means whatsoever modification is destined to occur in a particular time-unit will definitely happen, then

Question —Why do you take help of omniscience in establishing the principle of sequence bound modification ? Why do you not explain it directly ?

Answer —I have only said that help of omniscience should be taken when it is not understood directly, because it is easier to understand it on the basis of omniscience

Question —How *is it easier to understand it on the* basis of omniscience ?

Answer —The Omniscient Bhagwan knows all the substances of the three worlds and all their modifications of the past, present and the future at one and the same time Alongwith modifications of the past and the present, he also knows the modifications of the future

Question —What do you mean by 'knows' ?

Answer —This that the modification of a substance that is destined to happen in a particular time-unit, and in a particular form, is known to the Omniscient Bhagwan at present As such the future modifications that have been reflected in the consciousness of the Omniscient Being will happen like that only, *no alterations therein are possible*

Acceptance of omniscience means acceptance of Arhant Bhagwan Verse 80 of Pravachansar propounds that one who knows Arhant Bhagwan with regard to his substance, attributes and modifications destroys his delusions

Sixtythree years back, on the fourteenth day of the second-half of Falgun, the idea originated in my mind I had

no words in my mind, I had not read it, but the idea was the same

Question —Does the Omniscient Being know the past and future modifications as the capability or does he know them as in the present ?

Answer —The Omniscient Being knows the past and future modifications of every substance though not existent and apparent, as those of the present The infinite modifications of the past and those of the future though not existent, are reflected in omniscience as apparent as those of the present

It is the divinity of omniscience that it knows the past and the future modifications of substances The Omniscient Being does not know the past and the future modifications as in capability, but knows them as clearly as the present ones That is the glory of omniscience The non-existent past and future modifications do in fact exist in omniscience When one modification of omniscience has so much glory and splendour how great and magnificient must be the power of the whole substance ? What to say of that ?

Oh, this turning of the modification inside is not a small thing Modification has been touching the non-self since eternity, its course has to be changed it has to be taken inside It is a great human effort to carry it in the depths of the soul It needs extraordinary human effort to see the modificationless Bhagwan in our modification

Question —From intrinsic power of view, the Omniscient Being knows himself, he knows the non-self only from the conventional point of view This has been propounded in Niyamsar, and the Samaysar says that all convention is false, what is the meaning by 'false that is untrue' ?

Answer —This does not mean that there is no convention It has been said in the 12th verse that convention

is worth knowing It is worth-while as known only It is not absolutely false, it has been sub-ordinated and called untrue Pande Hemrajji says in his commentary of Pravachan-sar that conventional aspect has been sub-ordinated and called untrue, it has not been denied and called untrue

Question —Does then the Kevali not know the non-self ?

Answer —Who says so ? He knows all the substances

Question —Then why is his knowledge of the non-self called conventional ?

Answer —Because it is non-self, and also because he does not know the non-self being one with it

Question —Everything becomes topsy turvy with the acceptance of sequence bound modifications

Answer —Things become topsy turvy by not accepting the sequence bound modifications All chaos fades away with the acceptance of this truth There is no disorder in substances, they are all completely orderly The wit of the non-sentient is itself disorderly The faith in sequence bound modifications systematises that wit

Question —If we cannot do anything, why should we try to do something ? If nobody erects it, how will this pandal be erected ? How will factories run ? The whole system will be put in a chaos

Answer —Who can erect pandals and who can run factories ? The non-sentient beings indulge in pride of erecting pandals and running factories - this is true, but nobody erects or runs pandals and factories When one substance is altogether absolutely non-existent in the other, what can one substance do in the other one ? What is the meaning of complete non-existence ? This only means that one substance does not even touch the other, if it can touch, non-existence would not be there

Question —If you preach like that, people will become idle When nothing in fact, happens by one s doing, why will anybody exert and make efforts ?

Answer —The real human effort is in the acceptance of the truth of sequence bound modifications, because then the vision is directed towards the sentient nature Just as there is no perpetuation of life for those bent towards their sentient nature, so there is no such perpetuation for those who accept the truth of the sequence bound modifications One or two lives that are there, remain the objects of sentience

The real human effort is to systematise the truth of sequence bound modifications in our reasoning

Question —The modification will always be orderly, it will originate when its time arrives Now what remains to be done ?

Answer —How has this been known that modifica-tions are orderly ? Orderly modifications are in the substance As such the vision has to be directed towards the substance Vision is to be directed towards the substance in general, from where orderly modifications originate, not towards the order of modifications, for infinite effort comes up in directing the vision towards the substance The truth of non-doing is established with the faith in the principle of sequence bound modifications, but not by looking towards the sequence

Question —What doing is there in the sequence bound modifications ?

Answer —Where is doing ? Doing is associated with pride in doing Sequence bound means leaving the tendency of doing Pride of doing vanishes in accepting the truth of sequence bound modifications One cannot do anything in the non-self Whatever attachment is to originate in the self, it does arise, what is to be done about that ?

Faith in sequence bound is to be treated accomplished, when the pride of attachment is removed, when the vision is diverted from division and modifications This faith makes the holder only an omniscient and a seer The wit to bring about pure modifications ceases to operate Even above this, the wit to operate consciousness stops working, sentience alone remains One who wants to indulge and entangle one-self in attachments has not accepted the truth of sequence bount modifications It is not in the nature of the soul to indulge in attachments or to leave them The soul is sentient alone

Modifications of non-self happen in their own course What can I do therein ? Whatever attachment comes to me comes what can I do about it ? The desire to bring about pure modifications in one-self is also futile What is the good of thinking over the attachment that is going to rise in our modifications as also about the pure modifications The desire to bring about attachment or pure modifications is not in the pure nature of our being The effort in the path of liberation is the achievement of the sense of non-doing

Question —What do you want to affirm by establishing this truth of the sequence bound modifications ?

Answer —Basically the principle of non-doing is to be established with the concept of sequence bount modifications Jain philosophy is that of non-doing What to say of the non-self, wherein nothing absolutely can be done, our soul does not do anything in attachment as also in modifications Modification assumes such shape in the moment of its birth with its own six cases (Karak), independently as it is destined to, but the acceptance of this truth does not originate with modifications as an aim When one goes to establish and accept the truth of sequence bound modifications the vision goes to our own pure sentient mass At that moment the sentient modification that originates knows

the truth of the sequence bound modifications Such acceptance emerges only with supreme soul-oriented effort

The essence of the establishment of sequence bound modification is complete detachment and such detachment in modification rises only when the vision is poised on the detached nature The verse No 320 of Samaysar states that *sentience causes neither bondage nor liberation, it only* knows them It has been asserted that sentience knows the state of liberation, does not bring it about It is not the creator of our own orderly modifications, it only knows them It has been proclaimed like that What wonderful enunciations ! !

Question —When nothing is to be done, why do you ask people in your preaching to experience and divert their vision towards the sentient soul ?

Answer —Who preaches ? Speech is inanimate and originates on account of inanimate substance only In the end of Atam Khyati commentary Amritchandra Acharya Deo writes – 'Do not dance with the joy in delusion of having written the commentary This is the play of letters and words not my doing Speech does not belong to us, the sentient being does not regard even the desire to explain, as his own We only know the non-self and our inclinations and that too conventionally, from the intrinsic point of view we know ourselves only

Question —When the operation of all attributes is orderly, where is the need of human effort ?

Answer —One who does not realise the existence of effort in sequence bound modifications, will never have orderliness

Question ,—If he has no faith in orderliness, that kind of faith is also orderly It is orderly that he cannot accept orderliness That way it is futile to talk about acceptance

Answer —Where does he know that the course of his modifications *is orderly* ? The Omniscient has said that the course of modification is orderly, but he has not even accepted the existence of omniscience Let him first establish omniscience in his mind Then he will know orderliness

Question —He has faith in the assertion of the Sentient Being that substances have orderly modifications

Answer —No He does not have real understanding of the Omniscient Bhagwan Without his understanding there can be no faith in the orderliness of things It would not do to repeat the sayings of Sentient Beings First you have to accept the existence of an Omniscient Being Without understanding the nature of substances, you cannot really accept omniscience

Question .—You go on explaining things and say that you do not do so ?

Answer —Who can explain ? Did I not tell you that language is due to language itself, reasoning is due to reason and tha knowledge of language and reasoning is also due to our sentient self, where is the sense of doing in all this ?

Question —It is due to this that people say that there is difference between your speech and deed ?

Answer (assuming gravity) —The nature of things is like that, what can we do ? Conduct should also follow faith, sentience and speech but it does not do so However, there is no shortcoming in faith The difference between speech and action stands This difference existed in the behaviour of persons having perfect right faith like Bharat Chakarvarty It is there in the case of all holders of the fourth stage of spiritual development What can we do in that ?

Question —How good if this difference between speech and deed disappears ?

Answer .—It would be the happiest moment, when this difference is done away with I constantly aspire for such a state, but this blemish in conduct continued for eightythree lac Purvas in the case of Rishabhdeo Bhagwan It is an accepted truth that one attribute does not bring about any blemish in the other attribute Without this, right faith cannot originate There may be blemishes in conduct and vitality, but none in right faith

In the end addressing the thousands present, Swamiji said .—

There was a good discussion today Panditji put nice questions

Addressing the audience affectionately as Bapu, he said, the truth of the sequence bound modifications is the heart of Jain philosophy, it is the eye of Jain philosophy, it is the exposition of the nature of substances It is unique to understand this and become bereft of doubts and misgivings

It may be that very few people understand this faith, but thousands listen to its exposition with joy Let all hear it, read it, and understand it Let every soul be happy !

So saying he finished his discourse

APPENDIX-II

REFERENCE BOOKS

1 **Adhyatm Rahasya** (Yogoddipan Shastra)
Pt Ashadharji, Commentary - Pandit Jugalkishoreji Mukhtar, Veer Seva Mandir, 21, Dariyaganj, Delhi, Veer Sanwat 2484

2 **Adhyatm Pad Sangraha** Editor - Pt Mahendra Kumarji Ajmera 'Prabhakar , Ayurvedacharya, Pachewar, Pandit Ladu Ramji Ajmera, Madanganj-Kishangarh (Rajasthan)

3 **Ashta Shati** *Acharya Aklank Deo*

4 **Ashta Sahastri** Acharya Vidyanandee

5 **Ashta Pahud** Shrimad Acharya Kundkund
Commentary - Shri Pt Jaichandji Chhabra, Shri Veetrag Sat Sahitya Prakashak Trust, Bhavnagar (Gujrat), Veer Sanwat 2502

6 **Anekant and Syadwad** Dr Hukamchandji Bharill, Pt Todarmal Smarak Trust A-4 Bapu Nagar, Jaipur, August 1973 A D

7 **Apta Mimansa** (Dewagam Stotra) Shrimad Swami Samant Bhadra Acharya, Veer Seva Mandir Trust, 21 Dariyaganj, Delhi Veer Sanwat 2494

8 **Atmanushasan** Acharya Gunbhadra, Dr Heeralalji Jain, Prof A N Upadhey, Pt Balchandji Siddhantshastri, Jain Sanskriti Sanrakshak Sangh, Sholapur, Vikram Sanwat 2018

9. **Adipuran** Acharya Jinsen, Editor – Pt Pannalalji Jain, Sahityacharya, Bhartiya Gayan Peeth Prakashan, Durggakund Road, Varanashi, Veer Sanwat 2491

10 **Atma Dharma** (Weekly) Shri Digamber Jain Swadhyay Mandir Trust, Songarha, March, 1970

11. **Kashay Pahud** Acharya Gundhar, Bhartiya Digamber Jain Sangh, Chaurasi, Mathura, Vikram Sanwat 2000

12 **Kartikeyanupreksha** (with Bhasha Tika) Swami Kartikeya, Pt Kailashchandraji, Shrimad Rajchandra Ashram Agas via Anand (Gujrat)

13 **Gomattasar Karmakand** (with short Hindi Tika) Acharya Nemichandra Siddhantchakrawarty, Commentator - Pt Manoharlalji Shastri, Shrimad Rajchandra Ashram Agas, 1971 A D

14 **Jaipur (Khania)Tattva Charcha** - both parts Editor - Siddhantacharya Pt Phoolchandji, Acharyakalpa Pandit Shri Todarmal Granthamala, Bapu Nagar, Jaipur, February, 1967

15 **Jinendra Siddhanta Kosh, Part II** Chhullak Jinendravarni, Bhartiya Gyan Peeth Prakashan, Durgakund Road, Varanashi, Vikram Sanwat 2028

16 **Jain Tattva Mimansa** (2nd Edition) Pt Phoolchandji Siddhant Shashtri, Ashok Prakashan Mandir, 2/249, Nirwan Bhawan, Ravindrapuri, Varanasi, Veer Sanwat 2504

17 **Tattvartha Sutra** (Moksha Shashtra) Acharya Umaswami, Editor - Shri Pt Kailashchandraji Siddhantshashtri, Bharatvarshiya Digamber Jain Sangh, Chaurasi, Mathura, Veer Sanwat 2477

18 **Tattvartha Wartik** (Rajwartik) Acharya Aklank Deo, Editor - Prof Mahendra Kumarji Jain, Nyayacharya, Bhartiya Gyanpeeth Prakashan, Durgakund Road, Varanashi, Veer Sanwat 2479.

19 **Tiloypannatti** Yativrashbhacharya, Jivraj Granthmala, Sholapur Vikram Sanwat 1999

20 **Dhawla** (Shatkhandagam) Acharya Veer Sen, Jain Sahityoddhar Fund, Amraoti

21 **Niyamsar** (with Tatparyavritti Sanskrit Tika) Acharya Kundkund, Shri Padmaprabhmaldharideo, Shri Digamber Jain Swadhyay Mandir Trust, Songarha (Saurashtra)

22 **Parmatmaprakash and Yogsar** Muniraj Yogindu Deo, Shrimad Rajchandra Ashram Agas, Vikram Sanwat 2017

23 **Padmanandi Panchwinshatika** Muniraj Padmanandi, Editor - Shri Pt Balchandraji Siddhantashashtri, Shri Jain Sanskriti Sanrakshaka Sangh, Sholapur, Veer Sanwat 2503

24 **Padmapuran** Acharya Ravisen, Editor - Pt Pannalalji Sahityacharya, Bhartiya Gyanpeeth Prakashan, Varanashi, Vikram Sanwat 2016

25 **Purushartha Siddhupay** (with Hindi commentary) Acharya Amritchandra, Commentator - Acharyakalpa Pt Todarmalji and Pt Daulat Ramji Kasliwal, Munshi Motilal Shah, Kishanpole Bazar, Jaipur

26 **Pravachansar** (with Tattvapradipika Sanskrit Tika) Acharya Kundkund, Acharya Amritchandra, Shri Veetrag Sat Sahitya Prasarak Trust 602 Krishna Nagar, Bhavanagar (Gujrat), Vikram Sanwat 2032

27 **Pravachansar** (Tatparyavritti Sanskrit Tika) Acharya Kundkund, Acharya Jaisen, Shri Veetrag Sat Sahitya Prasarak Trust, 602 Krishna Nagar, Bhavanagar, (Gujrat), Vikram Sanwat 2032

28. **Parikshamukh** Acharya Maniknandi, Harprasad Jain, Vaidyabhushan, village Luharra, Post Madavara, Jhansi (U P), Veer Sanwat 2465

29 **Prameya Ratnamala** Acharya Anantveerya, Muni Anantkirti Granthmala Kalba Devi Road, Bombay

30 **Budhjan Vilas** Kavi Budhjan, Jinwani Pracharak Karyalaya, 161/1 Harison Road, Calcutta, Veer Sanwat 2477

31 **Bhagwati Aradhna** Acharya Shri Shivarya, Editor - Pt Shri Kailashchandraji, Jain Sanskriti Sanrakshak Sangh, Sholapur, Veer Sanwat 2504

32 **Mahapuran** Acharya Jinsen and Acharya Gunbhadra Editor - Pt Pannalalji Jain, Sahityacharya, Bhartiya Gyanpeeth Prakashan, Varanashi, 1951 A D

33 **Mokshamarg Prakashak** Acharyakalpa Pandit Todarmalji Editor - Dr Hukamchandji Bharill, Shri Digamber Jain Swadhyay Mandir Trust, Songarha (Saurashtra), Vikram Sanwat 2035

34 **Mokshamarg Prakashak** Acharyakalpa Pandit Todarmalji Sastigranthmala, Delhi Vikram Sanwat 2010

35 **Yogsar Prabhrit** Shrimad Acharya Amitgati, Editor - Shri Yugalkishoreji Mukhtar 'Yugveer Bhartiya Gyanpeeth Prakashan, Durgakund Marg, Varanashi, Veer Sanwat 2495

36 **Ratnakrand Shrawakachar** (with Hindi Tika) Acharya Samantbhadra, Pt Sadasukhji Kasaliwal, Shri Digamber Jain Samaj, Madhorajpura (Rajasthan)

37 **Rahasyapurna Chitthi** (published with Mokshamarg Prakashak) Acharyakalpa Pt Todarmalji, Shri Digamber Jain Swadhyay Mandir Trust, Songarha (Saurashtra), Vikram Sanwat 2035

38 **Vartman Chaturwinshati Jin Puja** (Chandraprabha Jin Puja) Kaviwar Vrindawandasji, Veer Pustak Bhandar, Maniharon-Ka-Rasta, Jaipur, Vikram Sanwat 2032

39 **Shantipath Pradarshak** Chhullak Shri Jinendravarni, Shanti Niketan Udaseen Ashram Isri Bazar, Girdeeh, 1976 A D

40 **Samaysar** (with Atmakhyati Sanskrit Tika) Acharya Kundkund, Commentator - Acharya Amritchandra, Shri Digamber Jain Swadhyay Mandir Trust, Songarha (Saurashtra), Veer Sanwat 2501

41 **Samaysar** (with Tatparyavritti Sanskrit Tika) Acharya Kundkund, Commentator - Acharya Jaisen, Shri Digamber Jain Samaj Ajmer

42 **Samaysar Kalash** (with Hindi Tika) Acharya Amritchandra, Commentator - Shri Pandey Rajmalji, Shri Veetrag Sat Sahitya Prakashak Trust, Bhavnagar (Gujrat) Veer Sanwat 2503

43 **Sammaisuttam** (Sanmati Sutra) Acharya Siddhasen, Editor - Dr Devendra Kumarji Shastri Gyanodaya Granth Prakashan, Neemuch (M P) 1978 A D

44 **Sarvarthasiddhi** Acharya Pujyapad, Editor - Pt Phoolchandji Siddhantshastri Bhartiya Gyanpeeth Prakashan Durgakund Marg Varanashi, 1971 A D

45 **Swayambhustotra** Acharya Samantbhadra, Veerseva Mandir Sarsawa

46 **Harivansh Puran** Acharya Jinsen, Editor - Pt Pannalalji Jain, Sahityacharya Bhartiya Gyanpeeth Prakashan, Varanashi 1962 A D

47 **Gyanswabhav-Geyaswabhav** (Pravachan Sanklan) Pravachan by - Shri Kanji Swami Collection made by - Bra Harilalji Shri Digamber Jain Swadhyay Mandir Trust, Songarha (Saurashtra), Veer Sanwat 2503

"So one who desires to have happiness, who desires the good of self, who is keen for liberation, he should know himself get fully immersed within himself Your own pleasure is within you, not within somebody else, not even in Parmeshwar (God) So it is useless to look upon happiness as a grace from above You are thy own master You yourself are the eternal fund of joy, a sort of happiness, happiness itself But why hanker after happiness? For, hankering is misery There is really no happiness in the objects coveted by the senses This man, though commanding the wealth and affluence of a chakravarti is not happy In the eyes of the savants, all the treasures of a chakravarti are useless They throw them out as if a dry hay and are immersed within In the presence of the great thing within which is eternal and full of joy every external object grows dim

Dharma is not a word but an application So one covetous of self should not merely memorise the word but realise it in life he must be all dharma '

Tirthankara Mahavira and his Sarvodaya Tirtha
Pages 31-32
Dr H C Bharill

APPENDIX-III

SOME OPINIONS ON THE BOOK

★ Dr Pannalal Jain, Sahityacharya, Sagar (M P)

A substance always changes its modifications, being origination destruction and permanence natured Such changes are reflected in the sentient nature of the Omniscient Though the modifications in substances are completely independent and so are the changing states of consciousness yet it is definite that all the modifications of the past, present and future are reflected in the sentience of the Omniscient Being The principle of succession bound modifications stands self-proved for those who accept omniscience

There is neither single facedness of destiny (Niyatiwad) nor absence of effort in the acceptance of succession bound modifications Whereas the aims of destiny are not doing anything and license the aim of successions bound modification is to remain away from pride A deed is accomplished with the same cause and effort as are fixed for the pursose Substances have been changing from time immemorial in accordance with their four pronged nature and will continue to do so till eternity The greatest effort that one can make is to drive away this pride of effecting changes I have full faith in the succession bound modifications of substances One should not oppose it for opposition sake only

★ Dr Harindra Bhushan Jain, Professor, Vikram University, Ujjain

Succession Bound Modifications' is an important principle of Jain philosophy It has always been discussed with reference to omniscience While considering these two fundamentals, we have to analyse so many other principles,

e g , Anekant, Praman, Nay, Niyatiwad, Purusharth, Kartrittva and Akartrittva, substance, attributes, modifications, origination, destruction, permanence instrumental causes and five Samvays

Dr Hukumchand Bharill has presented a very reliable, logical and beautiful exposition which gives an indication of the constant studious nature and hard work of Dr Bharill

I fully believe that intelligentsia will profit from this priceless work

★ **Shri Akshaya Kumar Jain, formerly Editor, Nava Bharat Times, Delhi**

The book is very useful interesting and knowledge-expanding

★ **Dr Bhagchand Jain, Head of the Department of Pali and Prakrit, Nagpur University**

Dr Bharill is a well known scholar and thinker of Jain philosophy He has, through this book attempted to make the controversial subject of succession bound modifications easy and acceptable It is an example of his genius and power of expression The writer deserves our congratulations for such a good and useful book

★ **Dr Narendra Bhanawat, Professor, Rajasthan University and Editor Jinwani**

Dr Bharill is a popular spiritual orator, philosophical thinker and successful writer There is a wonderful combination of originality, philosophical thinking and clarity in his thought process The book in hand is a proof of his qualities The writer has exposed and analysed the principle of succession bound modifications, which is a fundamental of Jain philosophy In the context of destiny and effort, he has substantiated that inaction in Jainism is not limited to the theme that God is not the creator or destroyer of this world The theory of inaction means that no substance is

the originator destroyer or protector of any other substance, so much so, that one cannot alter the current of one's own modifications Thus by propounding the principle of succession bound modifications, the writer has proclaimed the eternal independence of substances

* **Babu Shri Jugalkishoreji 'Yugal', M A , Sahityaratan, Kota**

Dr Bharill s book 'Succession Bound Modifications, is bound to remove doubts and delusions of not only the common men but also of the intelligentsia, and is the first treatise to establish the greatness of omniscience

* **Prof Udaichandra Jain, Kashi Hindu University, Varanashi**

After reading Dr Bharill s 'Kramabaddha Paryay', I have understood that the book proves with force succession bound modifications of substances which is a great and yet very subtle principle of Jain philosophy Doubts and delusions about succession bound modifications have been explained away very nicely in the form of questions and answers

For the establishment of this principle omniscience is the main basis and the palace of Jain philosophy has been built on the foundations of omniscience

* **Shri Agarchandji Nahta, famous Historian and Scholar, Bikaner (Rajasthan)**

In fact, Bharillji has very deeply thought over this question of Kramabaddha Paryay By this publication, a complicated subject has been made very clear Whatever has been reflected in the sentience of the Omniscient will happen definitely As such all modifications are fixed and orderly Otherwise the sentience of the Omniscient Being will begin to be questioned By the acceptance of this great principle we can attain great peace of mind and keep equilibrium

★ Prof Pravinchandra Jain, Director, Uchcha Satriya Adhyan-Anusandhan Sansthan, Jaipur

Kramabaddha Paryay is a complete philosophy Very fine vision is needed to understand it Only who has right faith understands that the Omniscient Being sees the eternal existence of substances and all their modifications

The exposition is in accordance with scriptures and logical and yet it is so simple Its study will be very helpful in understanding the nature of things and to attain perfect peace of mind By understanding the subject matter of the book, humanity will be free from the pride of action and naturally will look towards the soul One would get away from the position of the creator and would gradually become a knower and seer of things

★ Sanmati Sandesh (monthly), Delhi, January, 1981

The subject of the publication may appear somewhat new, but in all the four Anuyogas, the orderly and fixed state of modifications has been propounded because it is in the nature of things Jain community has been unacquainted with the subject for want of serious study and thinking However, it is definite that without the acceptance of this principle one can never attain fearlessness and detachment

—Prakash Chand 'Hiteshi

★ Jain Path Pradarshak (fortnightly), Jaipur, 1st January, 1980

This work of Dr Bharilla makes very explicit the propounded subject Though the subject is very complicated, its exposition has been done in clear style and simple language More expansion of the theme, clearer style and more essential conclusions could not be possible on the subject It is an incomparable and unique contribution of the writer on the subject —Ratanchand Bharill

★ Dr Devendra Kumar Shastri, Government College, Neemuch (M P)

Dr Bharill has written this book in a argumentative style keeping all the Anuyogas in view To understand Jain philosophy and omniscience this publication will be undoubtedly helpful I hope the readers will be benefitted by it

★ Dr Chandu Bhai T Kamdar, Rajkot (Gujrat)

I have deeply studied the book 'Kramabaddha Paryay The subject has been put in its originality in a beautiful style It is a great pleasure to read it

★ Dr Premchand Ranwka, Government College, Manoharpur (Raj)

The book 'Kramabaddha Paryay is an important guiding factor for accomplishment of Right Faith This publications shows a unique way to the scholars of Jain philosophy

★ Dr Kulbhushan Lohkhande, Editor Divyadhavani, Solapur (Maharashtra)

Dr Bharill is a spiritual thinker and lucid expotent He has not only written for the Sequence Bound Modifications but entire Jain philosophy has been embodied in the present book According to me if one without prejudice and in a preper way studies this book, he will find right path

★ Dr Parasmal Agrawal, Bhilwara (Raj)

The analysis of 'Sequence Bound Modifications given by Dr Bharill in this book is unprecedented A balanced analysis of self-effort and sequence bound modifications solves a basic problem of Jain philosophy It also shows that there is no dispute between destiny and self-effort

—∞—

OUR ENGLISH PUBLICATIONS

		Rs
1	Tirthankar Mahaveer and his Sarvodaya Tirth (Hindi, Marathi, Gujrati, Kannad English)	12 00
2	Dharam Ke Dash Lakshan (Hindi Marathi Gujrati Kannad Tamil English)	12 00
3	Kramabaddha Paryay (Hindi, Gujrati, Marathi Kannad Tamil English)	5 00
4	Know Thyself (Hindi, Gujrati, Marathi Kannad Tamil Assami English)	1 00
5	Tirthankar Bhagwan Mahaveer (Hindi Gujrati, Marathi Kannad Tamil Assami, English)	1 00
6	Non-voilence In the Light of Mahaveer (Hindi, English)	2 00
7	Balbodh Pathmala Part I (Hindi Gujrati Marathi Kannad Tamil Bangla English)	1 50
8	Balbodh Pathmala Part II (Hindi Gujrati Marathi Kannad Tamil Bangla English)	2 00
9	Balbodh Pathmala Part III (Hindi Gujrati Marathi Kannad Tamil Bangla English)	2 00
10	Vitrag-Vigyan Pathmala Part I (Hindi Gujrati Marathi Kannad English)	2 50
11	Vitrag-Vigyan Pathmala Part II (Hindi Gujrati, Marathi, Kannad English)	2 50
12	Vitrag-Vigyan Pathmala Part III (Hindi Gujrati Marathi Kannad English)	2 50
13	Tatwagyan Pathmala Part I (Hindi Gujrati English)	3 00
14	Tatwagyan Pathmala II (Hindi Gujrati English)	3 00